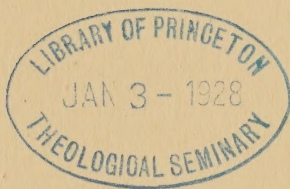
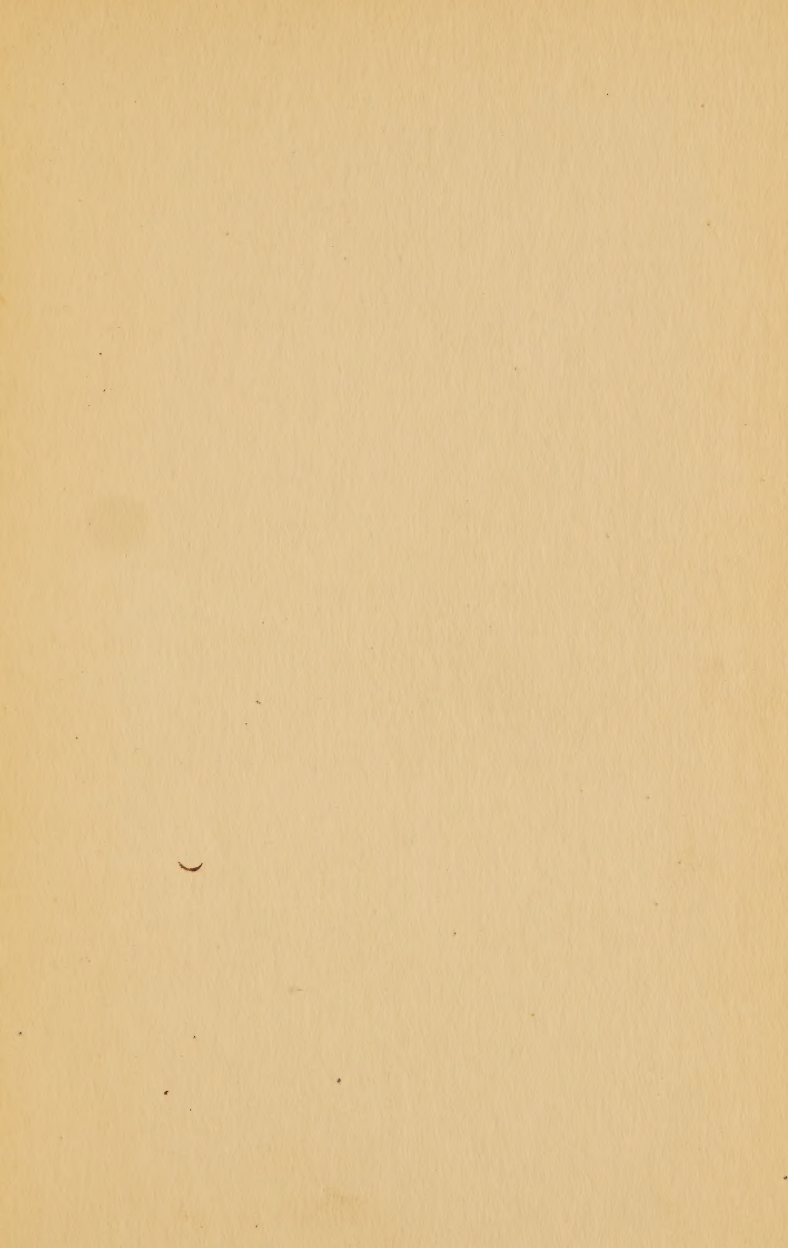



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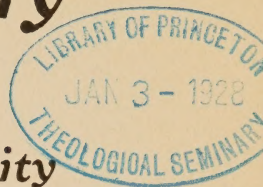
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The Final Authority and Center of Unity

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

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1927*

*“When they had lifted up their eyes,
they saw no man save Jesus only.”*

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“Next to the originator of a great thought is the man who quotes it.”—*Emerson*.

“Luther applied himself to the study of the best authors, diligently treasuring their most weighty thoughts, and making the wisdom of the wise his own.”

“All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.”—*Goethe*.

“Only in the sanctuary of the human soul is the Infallible One to be found. Yet, in order that we each may find Him there, the cumulative religious experience of the countless thousands who have already found Him there is of inestimable value.”—*Anon*.

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INTRODUCTORY

This book is the outcome of personal experience. Many years ago, I was deeply impressed by the statement that among all sayings, "the words of Christ" are the most important. In later years, "the consciousness of Jesus"—the very "**spirit**" and "**life**" of his words—presented itself as the highest possible subject for study.

The most precious convictions of my life have come through following the very words of Jesus. The particular passages which have stood out in my own experience as central in all the teaching of the Master, I have taken as the key words of the title page, and form the basis of this writing.

The experiences of men who have become "**witnesses**" of His truth are of the highest value in interpreting the message of Jesus. While my own experience is founded directly upon Himself, His "living epistles"—as commentaries upon that Life—have served to confirm and illuminate my faith. How real and precious is the strength, comfort and guidance which we receive as we share the experiences and aspirations of fellow-believers! According to the teaching of our Lord, these are actual mani-

festations of the very “glory” of His own truth and character which He has “given” to His followers.

Jesus, by having chosen “**the Son of Man**” as His name, implies that the experiences and insight of *all* men may be regarded as illustrating, in a manner, His own life and work. “I am a man, and nothing human is foreign to me”, has said an old pagan philosopher. How true it must be that nothing “human” can ever be foreign to “the one Perfect Manhood.” I have incorporated in this writing some of the great thoughts of non-Christian writers because these further confirm, enlarge and enlighten our faith in the essential worth of the revelation of Jesus.

I count it an obligation, as well as a privilege, to share these valuable thoughts, gleaned from many fields. The mere fact, however, that I have quoted from these varied sources does not indicate that I have subscribed to every one of these ideas. Neither have I the right to assume for a moment, nor to give the impression, that these authorities are accounted responsible for the general content, or the main standpoint of this writing.

I have unfortunately lost the names of the authors of many of my quotations. Rather than leave them out, I have given these thoughts without the authors’ names attached, indicating by the usual marks that

they have been borrowed from others. Moreover, as these thoughts—many of them at least—have been passed on, in one form or another, from person to person, and from one generation to another, the names which they have finally come to bear do not necessarily indicate their real origin. This is especially true when we consider the fact that “the Father of all light” is the true and final origin “of every good and perfect gift”—the inspiration of all great thought.

Jesus’ own words are clearly distinguished from all other words in this book because “never man so spake” as the One who discovered Himself to the world as “**the Son of Man.**”

SECTION I

THE CONSCIOUSNESS OF JESUS THE FINAL AUTHORITY

“I am the way, the truth, and the life.”

I

“Be not ye called Rabbi: for one is your teacher, and all ye are brethren.”

By his life, attitude and spirit, the disciple of Jesus should always direct men to his Lord, because He is the one Teacher of men, and no disciple can possibly fulfill His place. He should, therefore, give no occasion nor reason that men call or consider him “Father,” “Doctor,” or “**Rabbi.**” The truth of life is in Jesus, and can be imparted to each individual man by Himself alone. Even for his own knowledge of the truth, therefore, the disciple should hold himself always in the right attitude toward the Teacher of the truth. This will naturally require humility, without which, according to the word of the Master, no man shall acquire the true knowledge

and life.—“**Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven.**”

“**And call no man your father on the earth; for one is your father, even he who is in heaven. Neither be ye called masters: for one is your master, even Christ.**”

A man's real relation to the heavenly Father is closer, more vital and fundamental, than any earthly relationship whatever. Such is the relation of men to Christ. God is “**Our Father,**” the one essential condition, the supply and satisfaction of our whole being. In the act of acquiring truth, and in every conduct of life, Christ is the only Teacher and Master of men.

According to the word of Jesus, a man should forsake everything, if need be—detach himself from father, mother, all human association and business—yea, “**hate**” his own life also—in order to be able to follow Jesus Himself alone. A man should submit even his mind and judgment to the authority of Jesus, for He is “the light which lighteth every man that cometh into the world.” Human reason—in so far as it is true to its own original and innate nature—is but an expression of the mind of Jesus, which is the very mind of God.

The philosopher Descartes, in his thirst and search for the pure and ultimate truth, stripped his mind of all external authority—cast away his own preconceptions and ideas—that he might be able to listen clearly and utterly to the voice which should come from the true and final depth. It came from within himself. The simplest and most fundamental of all truths—that which cannot even be doubted or questioned—he discovered to be the now famous phrase, “*Cogito, ergo sum,*” or, “I think, therefore I exist.” He built his system of truth upon self-consciousness. It has been said that modern philosophy is founded upon this simple discovery, that beyond or deeper than the consciousness of one’s own self, no human can penetrate.

Jesus, however, takes us farther, and teaches that a man should renounce even his own consciousness as a basis of knowledge that he may listen the most clearly to the voice from the absolute depth—that is, unto Himself. **“To this end I have been born, and to this end have I come into the world, that I should bear witness unto the truth.”** His own voice is the final ground of truth, “the very speech of the Eternal.” **“Every one that is of the truth, heareth my voice.”** Jesus is the perfect, universal consciousness, wherein the human and the divine are one—the ultimate source of authority for men.

The recognition of this truth would make clear the field of religious knowledge, doing away with those wide differences and apparent contradictions of teaching about God and the deeper things of life which have led many to inquire with Pilate in doubt and derision, "what, then, is truth?" Here we have one single standpoint, one mind and personal consciousness, which speaks with the tone of absolute authority for every mind. This is the clear claim of the "**Master**," expressed in His own words, and His professed followers, at least, should not hesitate to accept this standpoint of Jesus' own consciousness as the standard of truth.

II

Here the question arises, What, then, of the revelation of the Bible as a whole? Is this not, even according to the teaching of the Master, "the Word of God?" Yes, and in a very true sense. But there is possible much varied "interpretation" of the one Book. This has given rise to many sects and churches and teachings, simply because, although they are all based on the one Foundation, the final ground or test of judgment has not been centered in one single standpoint. The only possible solution of these differences is found in Jesus Himself—tak-

ing His mind and consciousness, His own Spirit and word, as the final test, yea, the very means, of understanding both the Scriptures and Himself.

Jesus declares repeatedly that the main purpose of the Scriptures is to **"testify"** of Himself. These sacred records which He revered, and which **"cannot be broken,"** point directly unto Himself. If any one fails to come to Himself through the Scriptures, he has thereby failed to realize the very meaning and object of the sacred writings." **"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."**

"Jesus did not announce new truth with a 'Thus saith Jehovah' as the prophets of old had been careful to do, but introduced it with a **'Verily, verily, I say unto thee,'**" thereby identifying Himself personally with the One Supreme Authority. The prophets which came before Himself He likens unto **"servants,"** while He is the only Son of the Father in heaven.

"Ye have heard that it has been said—But I say unto you." Jesus both fulfills and transcends the teaching and authority of the Holy Scriptures. He is, indeed, that Messiah and Prophet that should come. His mission, however, is not simply confined

to the Jewish people, nor even merely to the sphere of religion. His purpose comprehends mankind, and comprises the whole of human life. He is "**the Son of Man.**"

Referring to the outstanding characters of the Scriptures, He declares Himself to be "**greater**" than them all—He is the one overshadowing Figure in all the sphere of religion and of the life of Humanity. He has made this clear and plain, however, not from any selfish desire for the exaltation of Himself—for He was noted for His meekness and lowliness of spirit—but because He felt that human salvation and blessing vitally depended upon men's understanding and acknowledgement of His own person and place in the great plan and purpose of the Father. Comparing Himself particularly with some of the great characters of the Bible, Jesus says: "**Before Abraham was, I am—Moses wrote of me. Here is one greater than Solomon**" in wisdom, than Jonah in preaching. David calls Him "**Lord.**" The least one in His Kingdom is greater than John the Baptist, who, according to His own estimate and judgment, is greater than all born of woman until that time.

Regarding the most sacred institutions of Scripture and of his time, Jesus says, "**Here is one greater than the Temple. The Son of Man is Lord also of the Sabbath.**" Jerusalem herself, the sacred city of the

chosen people of God, is in urgent need of His salvation, as He weeps over it, and cries, "**How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.**"

III

Concerning the Scriptures which should follow, He teaches that "**the disciple is not above his Master, nor the servant above his Lord.**" Their writings, therefore, could not have higher authority than the sayings of their Lord and Master. To His own mind it was undoubtedly clear that no one would arise after Himself who would be able to say, "Here is one greater than Jesus." "**Heaven and earth shall pass away, but my words shall not pass away,**" is His calm and confident statement regarding the absolute finality of His teaching. His words—the words which He had already spoken during His earthly ministry—would "never" give place to any other words. After He should be gone in the flesh, "His only adequate representative on earth would be the Holy Spirit of God, whom He would 'send'."* This very "**Spirit of Truth shall not speak from Himself; He shall take of mine, and shall declare it unto you.**"

*W. Douglas Mackenzie.

The words which Jesus Himself spake on earth, may be likened to the solid tracks of the railroad which keep the train going safely and in the right direction. If men should, even confessedly, depend upon the leading and guidance of the Holy Spirit alone, this would surely lead to general uncertainty, variance and division—as this is, indeed, proven from Christian experience—not because of any conflicting teaching of the One Spirit, but because of the diversities and weaknesses of human nature itself in the understanding and following of the Spirit.

In the words of Jesus, however, we have something definite and plain—something concrete, which the human mind can definitely understand and uniformly apply, and which out of His superhuman wisdom and love, the Master of men has designed should become the unerring guide of every human soul, yea, of the life of all humanity. The Holy Spirit honors and uses these words, and guides into further and fuller truth—but always in entire harmony with the spoken words of Jesus which constitute, according to all testimony, the one eternal standard of truth.

The Spirit of Truth cannot supersede, nor teach anything which differs in the least from the direct teaching of the words of Jesus. The very object of this “**another**” Paraclete—the one who shall take up

His own work—is to bring His words to the “**remembrance**” of His disciples, to enforce and emphasize them—to give the disciples “**power**” to obey these words of Jesus. The Spirit of Truth would also guide His disciples into that further truth which Jesus was unable to reveal to them because they were not yet ready to “**hear**” them, and because of the necessary limitation of His own earthly ministry of teaching—on account, even, of His personal presence in the *flesh*, His localized and external appearance. The Spirit would come unto man in the full and intimate personal possession, and enlighten and guide the disciple from within himself in absolute harmony, however, with the Truth as it was incarnated and expressed forever in the life and words of Jesus of Nazareth.

IV

Jesus, realizing in His soul that His own words were of the utmost importance, directs men to them with all the force and earnestness of His divine nature, and as clearly as it is possible for language to express thought and desire. For he knew, likewise, the strength of the temptation which would war against the taking of His words as the sole guide of human thought and life—the temptation to substitute anything and every-

thing in the place of the very teaching of these words which are considered "hard" by the natural man. The powers of darkness and evil, realizing the vital importance of the teaching of the very word of Jesus, would seek to have them replaced by churches, and ceremonies, and human creeds and doctrines, "based" upon these words presumably, but doing away with their vital power and immediate influence over the hearts and lives of men. Jesus, knowing all this, directs His followers to them earnestly, continually and definitely—"These words of mine—my words—my commandments." At the very last, even after His sacrifice upon the Cross—after His resurrection, and just before His ascension and departure in His bodily presence from the earth, He showed Himself eager to emphasize this great fundamental truth. His final word of personal command to His chosen followers was, that they should make disciples of all nations—preach the Gospel to the whole creation, "**teaching them to observe whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world.**"

The words of Jesus above all other words spoken or heard of men, above all other forms of His own revelation, constitute the one final and undoubtable manifestation of the mind of Jesus, which, according to its own testimony, is the source of all truth and

authority—the purest manifestation possible of the mind and will of God.

The human mind, and conscience recognizes intuitively—as a self-evident fact—that God the Supreme One, must know all truth and is the ultimate authority. Jesus does not deny this truth in the least. He confirms it constantly and emphatically. He spoke about the Father continually as the one great outstanding fact of all things, overshadowing and pervading His own life and consciousness. He does not speak of the Father, however, as a Person outside of himself. **“I am in the Father and the Father is in me”** He says. It is, indeed, the Father Himself who is doing the works which ye see me do, and which ye naturally ascribe to myself. The very words which I speak proceed from the ever-present, ever-living Father who is in me. He gives to me to speak these words. He is in very Person living and working in me, through me, directly, immediately. Indeed, **“I can of my own self do nothing.”**

The words of Jesus, therefore, according to their own testimony and teaching, are the immediate words of the living God, who lives in Jesus, and in whom Jesus continually and fully lives. Therefore, the words of Jesus have the very highest authority conceivable.

V

But, granting that Jesus is the highest authority on earth, He lived, however, a great many years ago, and spake naturally to the men of His own time. How then, shall we of today understand these words, realize His standpoint, that He may, indeed, become the living voice of truth and authority for us? Again: How may we know that we have His own actual words given to us?

We have His reputed words before us and there are many evidences that they are His own words, according to His promise to His disciples, "**the Holy Spirit—shall bring to your remembrance all that I said unto you.**" And "**the Spirit of Truth**" whom Jesus and the Father did actually "**send**" unto the disciples—evidenced or witnessed unto even by the marvelous and undeniable effect which His coming produced in the lives of these disciples—gives unmistakable proof of the truth and genuineness of these very words.

Moreover, these words by their very nature, testify unto our own consciousness that they are not mere "human" words—could not possibly have originated in man. Among a great many testimonies to this truth, is this from one of America's most bril-

liant minds: "My heart assures me, and reassures me that Jesus is divine. The Sermon on the Mount could not have been a human production."*

Furthermore, these very words show us the way of incarnating them into our own lives, that we may prove their truth by personal experience—by appropriating the very consciousness of Jesus.

It has been said that there are only two spheres of absolute knowledge—intuition and personal experience. Both of these spheres are included in the self-evident statement of Paul: "Who knoweth the things of a man, save the spirit of the man which is in him?" Here is both personal experience and intuitive knowledge, for this is one of those truths which, —like an axiom of mathematics—has merely to be stated in order to be recognized as true.

Applying this simple truth to the realm of religion, Jesus own consciousness or Spirit is the final ground, undoubtedly, of the knowledge of the things of Jesus' own consciousness or Spirit is the final ground, be transferred or incorporated into a man's inner life. Then the witness of the truth of Jesus is in one's own mind and inner consciousness, and the man is practically "as sure of Christ as he is of his own existence."

*Daniel Webster.

VI

The things concerning the nature and person of Jesus are known first of all, the most immediately and clearly to the mind, spirit or consciousness of Jesus—"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Whether we name Him Son of Man, or Son of God, or God-Man, Jesus is undoubtedly known most of all to His own consciousness—knew Himself better than anyone else could possibly know Him. And, therefore, in order to know Him, we must take His own judgment of Himself as a real part of the study and knowledge of Himself.

But even if one were to reject all this, there is still possible for one's own self this fundamental position, that he may freely will and choose to cast away all other viewpoints and standards of judgment of the truth, and to take as his own personal point of view, the mind and consciousness of Jesus. No one is able to deny this position and stand of one's own choice. This is the free choice and single aim and standpoint of this study of Jesus. And this is entirely different from seeking to know Him through one's own individual and independent study. It means, according to the very teaching of

the Master, that one must seek to realize within himself the personal presence and very consciousness of Jesus; for this cannot possibly be viewed externally. It must be personally appropriated, in order that it may be truly known—experienced, realized in one's own soul and being. To be more definite, according to our understanding of the teaching of Jesus, the only means of knowing Him perfectly—if this is acknowledged as possible—is by actually becoming one with Himself, so that as He said, "**I am in the Father, and the Father in me,**" and knew the Father even as the Father knew Him, a man will come to know Jesus according to the measure in which he may be enabled to say "I am in Jesus, and Jesus is in me. He that has seen me, has seen Him. I and Jesus are one." Then only will any man know Him even as He knew Himself, that is, perfectly. But this is the very desire of Jesus, His own expressed invitation and holy will. It is, therefore, perfectly possible of realization, according to the promised help of His own Spirit, personal presence and power.

This is the way of Christ. It is also the way to Christ. To try and follow Jesus in any other way than that which He has Himself appointed, cannot be following Him in deed and in truth. Because this is His own clearly expressed way, in His very words.

And His **words** are part and very substance of His actual inner consciousness. They are His **flesh and blood**—spirit and life. The way of Christ alone is the way to Christ: For He is in His Person, “**the way,**” as well as **the truth** and **the life**.

The knowledge of Jesus—therefore, involves and includes this fact, that He has declared in His own words the way of knowing Himself. That part and substance of the personality of Jesus is this method of arriving at the knowledge of Himself. But His purpose and mission the very soul and motive of His life—is to “show us the Father.” On one occasion, therefore, Jesus expressed apparently pained surprise at the earnest request of one of His disciples to show them the Father. To His own mind, this was the sum and substance of His mission on earth—and therefore, it was the sum and substance of His entire personality. “**Have I been so long time with you, and hast thou not known me, Phillip? He that hath seen me hath seen the Father, and how sayest thou then, ‘Show us the Father’?**” We cannot begin to know Jesus if we do not recognize as the very essence of His consciousness and personal life, that He is the immediate manifestation of the life of God.

According to His own teaching, therefore, to know Jesus in truth, is to know Him as the way to God—and, therefore, also, as the way to Himself, for He is

in the Father, and the Father in Him. No one can possibly know Him except through Himself. He is the one essential condition of the knowledge of Himself. Therefore, knowledge of Jesus is impossible, except through His own personal consciousness. No man may know him unless He “**manifest**” Himself to that man’s inner self.

VII

The emphasis of this simple point is very essential in establishing one clear foundation and standpoint of Christian truth—“**THE FINAL AUTHORITY**” centered into one single personal consciousness which has the power of self-revelation, so that our spiritual need shall be met directly by Jesus Himself alone. Again, it is important to note that words are inadequate and incapable of holding or conveying the truth of Jesus, which is deep and fundamental above all other truths. Therefore, “**the Spirit of Truth**” must be invoked, reverently and earnestly, in our quest for the supreme truth. Jesus Himself must be revealed in His Spirit as a personal life, communing with our souls, fellowshiping with us, discovering Himself to us and in us—according to His very teaching. “The Word” must become flesh in our bodies, if we are to really understand the true,

inner meaning of that Word—which is Himself. The very source of the final authority must come and abide within us, in order that we may be able to personally and actually apprehend the truth. Through our own self-consciousness alone, therefore, do we come to the true knowledge of the Living One, who is, undoubtedly, the ultimate truth of life.

“Reality is more than thought—Life is more than logic—Man does not consist of intellect alone.” Thinking or speaking does not express the whole being of the man. Jesus came to testify unto the truth, not by His words alone, but by His entire life.

‘I am the truth,’ He said. Any testimony unto the great truth of God which was less than the entire life and being of a person, would have been incomplete and imperfect. Truth must be as large as existence, and a man must touch it—express and live it—at every point of his own being. Truth, indeed, in its pure, perfect, and final nature can be nothing less, nothing other, than God Himself. He is the One Total, of which all reality is a part.

One of the greatest of modern philosophers—and the object of all philosophy is to penetrate, if possible, to the very “core” and reason of all things—has declared that human knowledge is only through external experience. That we can know only the appearances, the phenomena, the “externals” of

things through the medium of the “senses.” But the real “thing-in-itself” behind these appearances, or “phenomena,” we know not, and cannot know. Modern science corroborates the testimony of the thinkers, teaching us that “we are as incapable of knowing the ultimate nature of things as the blind man is to know color, or the deaf man sound.”* We cannot know the real nature of things—we only know how they appear or “act.” Is this not, indeed, as the greatest and clearest thinkers of the race have seen, because God is the One Great “Substance” behind all things, and that, therefore, all things are, in the end, “spiritual?” How can we come to know the ultimate nature of things through our physical senses—which is the only medium of “science”—when we are confessedly unable, by our own effort, to pass beyond or behind phenomena,—to penetrate underneath appearances?

There is, however, one reality which we can see into—and that is the human soul, or the consciousness of one’s self. Jesus teaches that when the “**heart**” is pure, or the “**eye**” single, we shall see God—know the ultimate truth. When we have and keep His commandments,—and this, by His own Spirit and power—our hearts become purified, our eyes are made clear and “**single**”—we “**shall see**

*Herbert Spencer.

God." Christ is manifested unto and in our souls. We shall know the truth when we shall have "**continued**" in His words. We shall be "in tune with the Infinite"—yea, reverently speaking—positively identified with the Great "Thing-in-itself" of all creation. We come to know God in the only way in which it is possible to know Him—in our own conscious soul-life. "**My Father and I will come unto him, and make our abode with him—I will manifest myself to him.**"

VIII

"Man by wisdom knew not God," and cannot know Him. For as Jesus acknowledged with joyous thanksgiving on one occasion, the Father hath "**hid these things from the wise and prudent,**" and has "**revealed them unto babes.**" We read, "The things of God knoweth no man, but the Spirit of God—But God hath revealed them to us by his Spirit." God must, therefore, "reveal" these things unto us, if we are to know them at all. We can know Jesus only as He "**manifests**" Himself within the consciousness of the one who shall comply with His own condition of self-revelation.

"It is the inward witness, son, the inward witness—this is the strongest proof of Christianity," said

John Wesley's father. "I am more afraid of my own heart, than of the pope and all his cardinals—I have within me the great pope, self," declared Martin Luther. "Every man his own priest," was the ideal of Immanuel Kant. "My mind is my own church" declared Thomas Paine. "God builds His temple in the heart, on the ruins of churches and religions," taught Emerson. "**Here is one greater than the Temple,**" said Jesus: "**The kingdom of God is within you.**"

It is the heart and conscience, the inner consciousness and spirit, the soul within, which is the final sanctuary of the truth, the real seat of religion, the place where God and man meet. "**We will come unto him and make our abode with him**"—when the very presence of the Father and the Son will have entered into the personal conscious life of the obedient believer. This must be the final and absolute knowledge.

IX

Christ will forever remain the unsolvable enigma of the ages, and profoundest mystery of the universe, unless men accept His own estimate of Himself, and follow His own method of understanding and knowing Him. For His own estimate of Himself, as well

as His own method of knowing Himself, are very part of His Person—an inseparable part of it. Christ cannot be known—cannot even be truly studied—without, in the first place, realizing or conceiving Him as a living person. This is according to His own teaching. We cannot know him, therefore, without coming to Himself, and obeying and following Him.

It seems very strange that in the attempt to study Christ, men should not go to Himself to discover His own method of the knowledge of Himself— this even when they recognize Him as the “**Lord and Master**” and supreme “**Teacher**” of Humanity. Moreover, when He has clearly revealed the only method of knowing Him.

If He is the Christ, then surely He knows better than any one about all things, including, naturally and especially, the things concerning Himself. Let us, therefore, take Him as our Teacher regarding His own Person and Nature—as well as regarding the truth of human life. Then we need not walk in the darkness of unbelief and uncertainty, because we will have with us “**The Light of the World.**”

REVELATION

“That is a wise and sorrowful acknowledgement of a great leader of natural science, that he had by his exclusive attention to the physical realm, lost the power of appreciation of matters in higher spheres.”

It is very evident that education is altogether defective and fundamentally incomplete without religion, because God is the Central Truth and Fundamental Fact of the entire creation and universe. How can there be true knowledge without acknowledging God?

“The answer to the eulogists of ‘pure reason’ and a Bible overthrown is Paris during the Revolution * * * New England is the best refutation of those that sneer at Puritanism.”

“Sir Oliver Lodge will not believe that it is given to man to conceive a system higher and nobler than the truth. We who are fractions of the Reality of the Universe, could not have invented ideals above the Reality itself. It must surpass our imaginings. We need have no hesitation in trusting the grandest promises of religion. ‘Eye hath not seen nor ear heard, nor have entered into the heart the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit.’ ”

“It is very certain, that we cannot attain to the understanding of Scripture either by study or by

the intellect. Your first duty is to begin by prayer. * * * There is no other interpreter of the Word of God than the Author of this Word, as He Himself has said: They shall all be taught of God. Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit.”—*Luther*.

The trouble with education alone is that it makes a man follow his own mind, “lean upon his understanding,” and therefore, he cannot grasp what the Holy Spirit alone can reveal. While the uneducated man trusts more naturally in the knowledge which God only can impart. In the words of Spurgeon:

“A preacher can pile books on his head and heart till neither of them can work. Give me rather the enthusiastic salvationist bearing a burning testimony.”

“I am not sure that it is not a blessing to us in these later times that Calvin had so large a part in the burning of Servetus. Let it remind us that logic is not religion. There are certain regions which logic cannot enter. Its conclusions do not hold in the realm of love, of faith, of penitence, of prayer, of adoration, and of hope. Dielectics cease where finite meets the Infinite—where the Father falls upon the neck of His child, and kisses him. * * * Man has other faculties besides those of the understanding.”

“I hold that we are as utterly incompetent to understand the ultimate nature of things, or origin of them, as the deaf man is to understand sounds, or the blind man light. * * * Thus religious creeds, which in one way or another, occupy the sphere that rational interpretation seeks to occupy and fails, and fails the

more, the more, the more it seeks, I have come to regard with a sympathy based on need: feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found.”—Last words of Herbert Spencer to the reading public. * * * What is this but recognizing that truth which is the basis of all religious creeds of every description, as it is formulated by Prof. William James:—“The mystical states break down the authority of the nonmystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us responds to them, we may freely continue to have faith.”

“Reason, then, is not the avenue of religious knowledge. The knowledge comes to the heart that is humble.”

“The highest perfection of human reason is to know that there is an infinity of truth beyond its reach.”
—*Pascal*.

“If anybody knows of any way of establishing a connection between the sinner and his Saviour except through belief, he would do well to explain it at once.”

“Jesus would be no Christ if you could know all about Him before you trusted Him.”

“I am impatient of intellectual arguments to prove things that run deeper than the intellect.”

“Reason cannot show itself more reasonable, than to leave reasoning on things above reason.”—*Sir Philip Sidney*.

“Jesus Christ is one of those essential truths which are too great to be proved, like God, or freedom, or immortality.”

“Reason is only one part of existence. Religion is not to be proved, but to be lived.”

“Certainly revelation goes beyond reason, and cannot but do so; for, as Lessing says, ‘What is the meaning of a revelation which reveals nothing?’ ”

“Let intellectual and spiritual culture progress, and the human mind expand as much as it will; beyond the grandeur and moral elevation of Christianity, as it sparkles and shines in the Gospels, the human mind will not advance.”—*Goethe*.

“Jesus would not have been the Son of God and Son of Man, had not His words, like His works, with all their adaptation to the circumstances of the times, contained some things that are inexplicable. It is this feature—and all evangelists concur in their representations of it—which distinguishes Christ from all teachers of men. Advance as they may, they can never reach Him; their only task need be, by taking Him more and more into their life and thought, to learn better how to bring forth the treasures that lie concealed in Him.”—*Neander*.

Our little systems have their day,

They have their day and cease to be;

They are but broken lights of Thee,

And Thou, Lord, art more than they.

—*Tennyson*.

JESUS CHRIST

“God may have other words for other worlds, but for our world the word is Christ.”—*Browning*.

“In the Man of Nazareth, the dim gates of mythology were closed, and the gates of evidence were opened.”—*W. Douglas Mackenzie*.

“The character of Christ is the supreme expression of the great general principles underlying all religions. All the great faiths find in Jesus their fulfillment.”—*John Henry Barrows*.

“Religions will come and go, the passing shapes of an eternal instinct, but Jesus will remain, the standard of the conscience, and the satisfaction of the heart.”—*John Watson*.

“It is a fact unquestionable, that mankind will not rest short of the full resurrection of Christ’s spirit into the absolute whole of humanity.”—*Victor Hugo*.

“The words of Jesus were a gleam in thick night; it has taken eighteen hundred years for the eyes of humanity (what do I say! of an infinitely small portion of humanity) to learn to abide it. But the gleam shall become the full day, and, after passing through all the circles of error, humanity will return to these words, as to the immortal expression of its faith and of its hopes.”—*Ernest Renan*.

“The person of Christ is the miracle of history. The ideas underlying the character of Jesus had at that time no existence outside of Himself. Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus,

or of imagining the life and character revealed in the Gospels?"—*John Stuart Mill*.

"The longest of the Gospels is little more than two-score pages—and yet we will match them against the libraries of the world for their moral and religious influence upon mankind. He is 'the eternal contemporary of us all.' A Divine Life reigned in all His human faculties."—*Frances Willard*.

"Jesus argued not, but preached, and conscience did the rest. His doctrine is neither ancient nor modern, neither deductive nor inductive, neither Jewish nor Greek. It is universal, enduring, valid for all minds and for all times."—*Van Dyke*.

"In the words of Christ all the scattered and intersecting rays of truth extant in humanity are collected and blended into the full and perfect light of day. We have commentaries enough upon the Gospels of Matthew, Mark, Luke and John. We have very few indeed, upon the words of the Lord which they contain. Let others inspect the swaddling clothes of Immanuel with even greater anxiety than the wise men of the East, my regard is fixed upon Himself, who is folded within them."—*Rudolph Stier*.

"Though the last Bible perished, as perish it may in the wreck and ruin of this world! though the blessed words of Jesus were to do what they never can—fade away utterly from the remembrance of the glorified soul—even then, these words would live in the effects they had produced."

"When He seemed face to face with defeat, His confident consciousness of authority did not in the least weaken, but He said with quiet conviction, '**My words shall not pass away.**' History has confirmed

His apparently ungrounded anticipation. Other things have 'passed away,' but His words 'have not passed away.' They have been reproduced in many languages, and are being transformed each day into imperishable personal life, as one new disciple after another recognizes their authority."—*Edward I. Bosworth.*

"It is the time for the supernatural. When all these other foundations that we thought were foundations are heaving, we now see are shifting sand. The pillars we have been pointing to with pride, we see crumble right before our eyes. By what I call an almost infinite process of exclusion, Christ has been made more vivid than He has ever been made to any previous generation. The knocking down of the so-called foundations is causing Christ to stand out there alone—never so unique; never so necessary; never more sufficient."—*John R. Mott.*

THE BIBLE

"Truth seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain head—God's Word."

"The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced.

"This American nation, from its first settlement at Jamestown to this hour, is based upon and permeated by the principles of the Bible."

"The hardest verse in the Bible to believe is the first. If I can believe that, it is easy for me to believe all other verses. If God is in the beginning creating,

He can give men inspiration, and do all other things.”
—*D. L. Moody*.

“Look away from all teaching. Use it as a help when you can, but look away from it to the living God.”—*Andrew Murray*.

“The highest evidence of Christianity is a life incarnating truth.”

“It is not the manger that the wise men worshipped, but the Christ in the manger. It is not the Bible that we revere, but the Divine Saviour whose glorious salvation this book reveals.”—*J. B. Silcox*.

“The centre of Catholicism is a Church; the centre of Protestantism is a Book; the centre of Christianity is a Person.”—*Lyman Abbott*.

“Millions of Americans have found vent for their devotion either in sectarian tenets, or in the Bible as the authorizing source of those tenets. The irremovable center of faith for disrupted Protestantism throughout the world, is neither a creed nor a book, but a Person and a Life.”—*S. Parkes Cadman*.

“If you will interpret well and surely, then take Christ with you, for He is the man whom the whole of it concerns. The entire Scripture refers to Him. * * * Here on this side stands Christ, there on that side stand certain texts of Scripture. * * * But now Christ is ever a Lord over the Scripture—the Lord and Master of Scripture, with whom I will hold.”—*Martin Luther*.

“The supreme task before the Christian world today is ‘to make the revelation of God in Jesus the sole foundation of essential Christian doctrine.’ All

Scripture has been regarded as of one piece, a homogeneous divine book. What preeminence could be given to the word of Jesus in the gospel, when the entire Bible was believed to be the very word of God? * * * But plainly, this theory ignores the claim of Jesus that He gave the perfect and final revelation of God. It violently wrests from that revelation its divine supremacy, and makes the teaching of the Master of the same authority as that of any author of Scripture. * * * —*Prof. George Holley Gilbert.*

“The religion of Protestants, or let us say Christians, is not the Bible in all its parts, but first of all that portion which is its soul, by which the teaching of the Prophets and Apostles must itself be judged—the very word of Jesus.”—*John Watson*, “The Mind of the Master.”

“There is a vast amount of honest Christian faith practically founded on the Bible, when it ought to be founded directly on God. The Bible is a means, not an end; a help to faith, not an object of faith.”

“Christ is the Light of all Scripture; the sole Lord and Life of the true Church. By His word we test all doctrines, conclusions, and commands. On His word we build all faith. Let us neither forget nor hesitate to appeal to it always with untrembling certainty and conviction. If Christ did not know and preach the truth, then there is no truth that can be known or preached. The rock of certainty is the mind of Christ, expressed in His living words, and in His speaking life. Beyond this we need not and we cannot go. Here is the ultimatum. This is the truth we say to men, because Jesus knew it, and lived it. He is the only source of authority.”—*Henry Van Dyke.*

“How petty are the books of the philosophers with all their pomp compared with the Gospels? Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be a mere man? Is there anything in His character of the enthusiast, of the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings? What a loftiness in His maxims, what profound wisdom in His words? What presence of mind, what delicacy and aptness in His replies? What an empire over His passions? Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness and without display? These Jews could never have struck this tone, or thought of this morality; and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray.” *Rousseau*, quoted in the “Life of Christ,” by Cunningham Geikie.

CONSCIOUSNESS—EXPERIENCE

Jesus said: “**I am the truth.**” We touch our thoughts. Our consciousness is the substance of our knowledge. In order, therefore, to know the truth, one must actually become the truth—experience it in his soul.

“You have given the key to the attainment of the highest knowledge we can possess. Go into the silent center of your being, and wait, in the silence, with and for God.”—*Mary Livermore*.

“Descartes:—the man who first based philosophy on consciousness, and sketched a philosophical method within the limits of consciousness. ‘For since God has endowed each of us with some light of reason by which to distinguish truth from error, I could not have believed that I ought for a single moment to rest satisfied with the opinions of another.’ ”

“It is not enough that you say Luther, Peter or Paul has said this, but you must feel Christ Himself in your conscience, and inwardly experience that it is God’s word.”—*Luther*.

“I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself.”—*John Huss*.

“Whosoever, then, would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.”—“The Imitation of Christ.”

“Much has been shaken in the realm of thought; nothing is shaken in the world of experience.”—*William J. Dawson*.

“Look for God within your own heart, and you will find Him there.”—*Fenelon*.

“The central truth of the Gospel is this: The place in the world where God is nearest to us is a man’s conscience.”—*Charles Wagner*.

“The heavens may change, but the heart will abide. God has set eternity in thy heart, and the things of the heart will cross over.”

“The good office of criticism is this; that it forces us away from dogmas, institutions, and traditions,

straight to the heart of human life itself to find the essential source of religion.”—*Charles Cuthbert Hall*.

“To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature. It is to say that one half of our nature tells the truth, and the other half utters lies. Shall we trust the touch of our fingers, the sight of our eyes, the hearing of our ears, and not trust our deepest consciousness of our higher nature?”

“There still is no revelation without inspiration; and unless God be heard in the soul, he will not be found in the Word. The inspiration of the men who read is thus as intrinsic and integral an element in the idea of revelation as the inspiration of the men who wrote. The essential idea, then, is that in revelation the living God speaks, not simply has spoken, to living men.”—*Fairbairn*.

“The fact of the self-consciousness of Jesus, set into its definite relation to the life and needs of today, is the supreme fact of all the world. In many ways, it is the modern discovery of Jesus. * * * The self-consciousness of Jesus is something far greater and far more precious than all knowledge or imaginary interpretation or doctrinal statement about Jesus. Here emerges a definite self-consciousness which we can know, and also appropriate.”—*Ozora S. Davis*.

“It is infinitely more convenient to put aside this vision of a fact, and to seek the guarantees of the certainties of the grace of God in thoughts concerning Jesus, instead of in Jesus Himself; for the vision of this fact, in other words, the real personal life of Jesus, constantly imposes new labor upon our souls, and makes us find God’s power in an experience which is most painful, and which utterly breaks down our self-conceit”—*Harnack*: “What is Christianity?”

“No longer were types and emblems, visions and voices, angels and prophets, the means of communication between God and man. ‘The Word was made flesh and dwelt among us.’ And God is with us still. Christ’s personal presence may be enjoyed by all His People. It is not merely that we have His words to read, His portrait to study, His example to guide us—we have Himself. Christ has come to us in the person of His Spirit, and He abides with us forever.”

“I believe I am more of a Quaker than anything else. I believe in the ‘still small voice,’ and that voice is Christ within us.”* “The Friends always meant by ‘the Word of God’ the Inner Voice that speaks in each man’s soul. Whittier believed religion to be the product of a divine inspiration coming direct to the souls of men, and dependent on no infallibility of Bibles or creeds, on no special rituals of worship. The authentic inspiration comes to souls. Its open fountain is God and not a Book.”

“After all, however, the final ground of certitude must be experience. There are only two provinces of absolutely sure knowledge; one is pure mathematics, and the other is the experience of the soul. The witness is now in the man himself, and he is as sure of Christ as he is of his own existence.”

“A mere knowledge of the historical events of Christ’s life, or a simple intellectual assent to His teachings and His mission, will be of no help in a man’s life, unless he adds to them a trustful surrender to the Lord’s loving kindness.”—*D. L. Moody*.

*Emerson.

SECTION II

I, THE SON OF MAN

THE HUMANITY OF GOD

“Whom do men say that I, the Son of Man, am?”

I

We have seen that the testimony of Jesus' own consciousness alone is the final ground or source of our knowledge of Christ and of the truth of human life. We may not regard even the testimony of His own disciples as the final basis of our judgment of Himself and His teaching. They often misunderstood His words, according to their own admission, as well as according to the express testimony of the Master Himself. They all did finally confess that He was the Christ, the Son of the living God, but they must have failed to realize the full and perfect meaning of that confession.

We may not even take the titles which He assumed, and examine them apart from Himself—in the light of Scripture, in the light of history, or in the light

of our own reason. Apart from Christ, even in things concerning Himself, there will always be occasion for difference, dissension and error. But when we consider the meaning of the titles which He applied to Himself in the very light of His own words and life, then, indeed, we are in the sphere of the innermost truth—the Person of Christ as it centers in His own consciousness.

II

In our study of the truth of Jesus, we have seen Him reveal His own position and mission in the world by comparing Himself with the chief characters and institutions of the Old Testament and of His own time. Speaking positively, we may inquire: By what title does He choose to designate Himself—is discovered to His own disciples and to all men? This is a very vital point, because whatever titles others may have bestowed upon Him, whatsoever prophecies He may have fulfilled, since we have taken His own consciousness as above the authority of all other Scripture, His own designation of Himself is necessarily the most important revelation of His nature. What title does Jesus assume—What does He call Himself? Speaking in all reverence, what is He to His own inmost conscious-

ness? The answer to this question will reveal to us—positively and finally—the real nature of Jesus. For this is the main purpose of this writing, to seek to prove that the consciousness of Jesus, according to its own testimony, is the final ground and authority for all truth, including the knowledge of Himself.

III

It is very evident that Jesus refers to Himself by far the most frequently—almost exclusively—by the title of “**the Son of Man.**” This is, therefore, the most characteristic of His titles, that which fits better than any other possible name into His personality and mission, that by which men should finally know Him.

How shall we discover the meaning of this title, that thereby we may gain knowledge and insight into the mind and consciousness of Jesus? There are two ways for determining this. One is to see what this phrase meant in the olden times, during the days of the prophets, and in the time of Christ. It was then used as the plain equivalent of “man.” More particularly, “the sons of men” referred to the common people, the lower classes—“just men.” There was no doubt an element of this suggestion in the deliberate, purposeful choosing of this title on the part of Jesus.

The other method by which we may study the meaning of this title, and which is the one in harmony with the spirit of this writing, is to find out from the ways in which Jesus employs this name what He actually meant by it. Whether He meant that it should merely describe His mission on earth as a man among men, or whether He intended that it should reveal His inner and eternal character.

IV

Before we consider the meaning of this title in Jesus' own mind, as revealed in His own words, let us look into the meaning of it in the Scriptures wherever it is used in plain reference to Jesus—both before, and after His physical appearance among men.

It is to be noted that in the entire Scriptures there are only three references to Jesus Christ as "the Son of Man" outside His own use of the phrase. It is also remarkable that every one of these three passages referring to Christ, accord to Him the very highest position—the place of supreme power and authority and dominion.

The first of these passages is to be found in the well-known words of the Prophecy of Daniel—"And I saw in the night visions, and behold, there

came with the clouds of heaven one like unto a son of man—and there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.” This, very evidently refers to the coming of Jesus, and of the eventual or coincident establishing of His Kingdom among men.

V

The second reference which we will take up is that in “*The Revelation of Jesus Christ*,” which is the only book which He declares Himself to have personally given.

We read according to the words of the Apostle John: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, **I am Alpha and Omega, the first and the last**—And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of Man—And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not; I am the first and the last; I am He that liveth and was dead;**

and behold, I am alive forevermore, Amen; and have the keys of hell and death." This is, evidently, Jesus revealed in His own description of Himself while He was in the flesh on earth—as "**the Son of Man.**" This revelation given to John the beloved disciple while he was "in the Spirit," witnesses unto the truth that Jesus is indeed, and forevermore, the Son of Man.

VI

The last reference which we will mention as found in the Scriptures outside of Jesus' own designation of Himself, in which the Lord is recognized by His favorite title, is found in the Book of Acts (7:54-60). The first Christian martyr was given a last-moment vision and confession of Jesus by His own name of "**Son of Man.**" Stephen testified and said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." This was the end and climax of the testimony of Stephen; and the Jews who stoned Jesus for making Himself God, being, apparently, a man, treated the first Christian witness of that fact in the very same manner. This appeared to them the very height of blasphemy.

And the world has hardly yet come to realize this essential truth of the teaching of the life and words of Jesus—the essential humanity of God, and its complement, the essential divinity of man—that man was created originally, essentially and eternally “in the image of God.”

The testimony of Stephen positively confirms this view—that Jesus did not assume this title superficially and temporarily. That this name did not merely indicate Jesus’ earthly position and mission and ministry, but was meant to reveal Him as He is actually and eternally.

Let us note the clear, strong background of this utterance and testimony: “But he, ‘being full of the Holy Ghost.’” The universal church of the ages to be was given at least one strong substantiation of the eternal significance of this self-chosen name of her Lord—although this was evidently hidden from the church of that time.

Reading on in the account, we note that the first Christian martyr was given to die in a manner similar to the death of his Lord. “Lord Jesus, receive my spirit,” said Stephen, even as Jesus had said from the cross, “**Father, into thy hand I commit my spirit.**” To the mind and faith of this disciple of our Lord—as he was enlightened and led—“full of the Holy Ghost”—Jesus occupied the very posi-

tion of the Father—was one with Him—even as He had so earnestly taught on earth. Furthermore, there is this lesson in it that knowledge or recognition of Jesus by this title of Son of Man should not in the least detract from Jesus' claim to the supreme place of power and glory.

Let us note here also this fact, that in verses 55 and 56 the words "Jesus" and "the Son of Man" are plainly used to signify the same Person. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Stephen finally sealed his testimony in the act of showing the very same spirit which his Master had shown and enjoined. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Lord, lay not this sin to their charge—**Father, forgive them, for they know not what they do.** The recognition of Jesus by His own title should not lessen in our eyes His divine glory—it should help us to show the same spirit of divine love and forgiveness which was so signally illustrated in the

life and words of our divine Exemplar, the Son of Man. For Jesus, by assuming this title, voluntarily, lovingly stooped down—taking “the form of a servant” in the humility of the circumstances of His earthly life, for the distinct purpose of lifting man to the very height of His own glory of character—“the glory of the only begotten Son of God, full of grace and truth.” Jesus wants men to identify themselves with Himself, in spirit and in truth, even as it was given of the Holy Ghost—whom Jesus had “sent”—unto Stephen so to testify and act, the very first Christian witness testifying unto this truth by word and personal conduct.

VII

Let us consider the light which the inner consciousness of Jesus must throw upon the correct understanding of the reason why He insistently used this unique, apparently humiliating title, and the lessons which He desires that we should learn. It is evident that Jesus’ mission was not to bring Himself down to the level of men—to that state which they had reached through sin and evil. His divine mission was to lift men unto His own nature and stature. This He sought to do by constantly teaching—by life, word and actual demonstration—

that man is created in the divine likeness, which can be revived and restored, even in the men who are considered the most hopeless.

Along with this insistence that He is the Son of Man, therefore, is His teaching that He came from, and is **“in the bosom of the Father—What shall ye say then, if ye shall see the Son of Man ascend to where He was before?”** I believe we may say with all reverence that God Himself bears the original image of man who was created after His own likeness. “And God created man in His own image,” reads the inspired account of the creation of man.

In order to accomplish this most blessed result, therefore,—to lift man to his original image and divinely intended position and destiny—Jesus did purposely and consistently assume this name, even though—perhaps for the very reason that—it applied to the common people of His day, to the very lowest class of men, at least in the estimation of the “society” of His time.

VIII

The immediate disciples of Jesus heard their Master use this name for Himself frequently, but were evidently unable to associate any especial meaning with it. Perhaps it was one of those lessons

which was purposely "hid" from them, that they should not know it. From the natural standpoint, these disciples of our Lord had invested Him with such external glory and reverence and honor, that they could not possibly harmonize the character of Jesus with the conception which the title manifestly implied. They were but children in the great school of Christ. They could not have realized, what we do know today, that divinity never shines with brighter glory than when it has come unto and uplifted the very lowliest objects. The Cross was the most despised emblem on earth at the time Jesus was nailed upon it. It has since become the highest and holiest symbol on earth, simply because the Son of God refused not to die upon it for love of mankind. Likewise it is the purpose and divine mission of Jesus to lift up all men—including the very lowliest—to the very height of His own divine character and glory. It must have been for this one supreme object that Jesus voluntarily took upon Himself the name "**the Son of Man**" and assumed "the form of a servant."

IX

Jesus exalts human nature by discovering Himself as Son of Man, and thus identifying Himself with all men. Then He is "**lifted up**," and in this man-

ner He seeks to lift up Humanity. "This is His highest glory, that He desires no exclusive honor. The name which is above every name, He desires to share with every man."^{*}

In that remarkable picture of our Lord, wherein He sits upon the throne of His glory as the Son of Man and King of the human race, the final judgment and separation is made according to whether men have or have not helped fellowmen in their time of need. This is what reveals man's actual standing before God, according to the plain teaching of this story. All religious ceremonies and rituals and sacraments—all confessions of our Lord by word of mouth, all professions of apparent love and reverence—are secondary, and valueless in themselves. If any form or method of religious devotion or worship, does not lead to this one supreme end—that is, the man being made more loving and helpful to fellowmen—his apparent devotion to the Lord shall be accounted as worse than worthless, showing him to be a mere "**hypocrite.**" Man, the very creation of God after His own very likeness, is the only true temple of Jehovah on earth, and service of Himself means nothing in His sight, unless it express itself in the service of man. This must be the reason why Jesus speaks of the Kingdom of God, rather than of

^{*}J. Wilbur Chapman.

the Church. Why He loved to call Himself “**the Son of Man,**” rather than the Messiah of God—because of His passionate desire and purpose to redeem poor, wayward, “**lost**” humanity. His heavenly mission was only fulfilled by His assuming this perfect oneness with every man’s interest and fortune—apparently identifying His own fortune and destiny with the destiny and welfare of mankind.

X

Many contend that this title was assumed by our Lord simply because it is unique and mystical, implying that the purpose of Jesus was to conceal His real nature and identity behind this name. Why, then, did He speak also to His own disciples, whom He had commended for calling Him Lord and Master, by this name? Furthermore, was not this the very object of Christ’s coming that He might make “**manifest, make known, declare, reveal?**” And as Lessing inquires, “What is the meaning of a revelation that does not reveal?” Is it not more simple and natural—more in harmony with His own divine dignity, His absolute sincerity and truth—to believe that Jesus assumed this title simply because to His own mind and innermost consciousness it expresses His inner nature better than any other possible name?

An examination of His work among men, of His attitude toward all humanity, of His expressed mission on behalf of the "lost," bears out this view that this name was the most closely in harmony with His real character. And His Spirit has brought about such changes in the world that it is easier for men to understand the meaning contained in this title to-day than ever before. For men are drawing closer together the world over—not merely in an external, mechanical way, but in their desire for greater fellowship of spirit, and in Him alone is it possible for all human souls to meet. "The Cross," it has been well said, "is the meeting place of the races," and as the Son of Man is lifted up in the true spiritual sense, He will draw all men into unity of spirit. His is the title and the name, the spirit and the person, around which, and in whom shall be gathered all the peoples of the earth, fused into one common humanity of brotherhood.

XI

Again, coming to this most timely and profound subject from another angle—If Jesus, as He has Himself plainly stated, is greater than all of the Scripture characters of old—lawgivers, prophets, poets—it would have seemed as though He were

merely on an equality with them—He would have fallen beneath His own claim—if He had simply performed what had been foretold of Himself without adding anything larger, or grander than they had been enabled or permitted to foresee. To be true to His own uniquely superior position and mission, therefore, He must fulfill the predictions of His fore-runners in a surpassing manner.

“Jesus came, not to destroy the law, but to fulfill it; that is, to carry it out further. He fulfilled Moses and the prophets, not by doing exactly what they foretold, in their sense, but by doing it in a higher, deeper, and larger sense.”*

It is natural and reasonable to argue, therefore, that He should give Himself a name which is more of a revelation than any which had been assigned to Him by those who had come before Him, and in preparing the way for Him. “**Son of Man,**” therefore, contains a greater revelation of the mission and character of Jesus, than any name or title or office which had been ascribed to him by all the seers of the Old Testament Scriptures. For this self-chosen name of Jesus must express His character and mission as He Himself understood its nature. Actual personality and name are involved in one another. They are one in Jesus’ own consciousness. Jesus is, therefore, Son of Man

*James Freeman Clarke.

in reality, because His own consciousness is the ultimate ground of all our judgment.

To make men know Himself, and through Himself the Father was the oft expressed and eager purpose of Jesus' life. He must have made Himself known to men in the way by which He would become the most truly known. He cannot, therefore, have applied to Himself a title which does not, of all possible others, the most clearly and perfectly manifest to men—and finally—His own inner nature. If Jesus' mission is to *reveal*, among His deeds is this, that He assumed this title as His own name: It must, therefore, contain a real revelation.

The fact that we are unable to understand the meaning and implication of this title—if we are unable to do so—will be conclusive proof that we are unable to understand—really, finally and to the full extent—what He knew Himself to be. For we are unable to truly understand any person, except as we come to know, among other things, what he thought of himself—because what a man thinks of himself is a real part, and a very vital part, of his actual personality and being.

XII

There is great meaning in this title for our day. And it may be that, as the revelation in the Old Testament

Scriptures was given by divers manners, and in sundry times, until at last God spoke to men in His own Son, we have had, likewise, comparatively external revelations of Christ heretofore, and that in this our day—in the fullness of our own time—we shall realize Christ more than ever before—in our own souls as sons of men, and as He shall be made manifest in every human activity and relation. For in Him as the Son of Man we will have come finally and truly to our own full inheritance as “sons of God, and joint-heirs with Christ,” having come to see Him “face to face”—as He is one with us—and thereby having put on or assumed His own very likeness and eternal character.

XIII

Apparently, the truth and revelation contained in this distinctive name assumed by our Lord, was not revealed even unto Paul, the “**chosen vessel**” of the Master to declare His truth and grace unto the Gentile world. “In the Pauline Epistles, the Anointed Ruler in the Kingdom of God is called Christ 129 times. Jesus’ own title, The Son of Man, never occurs.”—(Stead, *The Kingdom of God*). Does not times. Jesus’ own title, The Son of Man, never occurs.” Does not this prove conclusively that Paul was given an external, or merely official

*Stead, “*The Kingdom of God*.”

view and understanding of the character, office and mission of Jesus? As Moses gave the law and the ceremonies until the time was fulfilled for the coming of Christ—for the final teaching of the worship which is “**in spirit and in truth**”—likewise, shall we not understand that we have had heretofore the Pauline teaching of faith, and faith only—which is essentially an external act—a “first step” in the Christian life—until the time shall have been fulfilled for the revelation of the teaching of Jesus as the Son of Man—in His own innermost and ultimate nature and mission—a revelation which will involve absolutely the whole life, and activities and being of a man—the keeping of all the commandments of our Saviour all of the time and in all of our ways? Thus alone will God in very truth dwell with us, when we keep His commandments. Through them alone will the Son of God manifest Himself to each heart, and the Father and the Son, in the final consummation of all religion, will come within the man’s soul, and make their permanent dwelling place therein—man having himself become “the tabernacle of God.”

XIV

Again: Paul himself has declared that his was a growing vision and knowledge. “I have not yet attained—have not yet apprehended,” he says. I con-

tinually seek "that I might know Him." He frequently felt the need for solitary meditation, in order to clarify his own mind about his mission, and especially in the understanding of Christ, in whom are hid "all the treasures of wisdom and knowledge." Sometimes Providence isolated Paul from his active labors, that he might have the opportunity for the deeper experience and knowledge. Thus, as one explains it, "After twenty years of incessant evangelization, he required leisure to garner the harvest of experience. And it was so important that he should have this leisure that, in order to secure it, God permitted him to be shut in prison. The Epistles written after this imprisonment have a mellowed tone, and set forth a profounder view of doctrine than his earlier writings. He dwells less on the work of Christ, and more on His person."*

Had Paul been permitted to follow consistently his experience and thinking further and deeper—rather, had his personal mission and message required this of him—he should have finally arrived at Christ's own understanding of Himself, as the inevitable and logical end of his knowledge of the Lord. But the time did not demand this. The world was not prepared to receive such a revelation. Hence Paul, especially during his teaching and missionary labors, is given to

*James Stalker.

consider Christ's "official," or essentially external titles and relationships. Therefore, "In the Pauline Epistles, the Anointed Ruler in the Kingdom of God is called Christ, Lord, The Lord, The Christ, Christ Jesus, Jesus Christ, Our Lord Jesus, Son of God. Jesus' own title, The Son of Man, never occurs."*

XV

Humanity was at an especially low ebb morally at the time of Paul. In the mind of His own devoted followers, Jesus could hardly have become associated with the existing human nature—much less *identified* with it. This, evidently, was not the purpose and plan of God for that time. For there was not the knowledge nor the opportunity to make possible the application of the teachings of Jesus to the life of the society of that time. Paul was therefore given a special divine message for that time "by revelation of Jesus Christ." Luther was given to build on Paul's teaching—and Wesley, again, built his teaching on Luther's thesis—his heart having been deeply impressed and blessed at the reading of Luther's introduction to Paul's Epistle to the Romans. Through the teaching, universally, of the grace and truth of the Christ in our time, knowledge of spiritual things has become so general, that the divinely appointed

*Stalker.

time is fulfilled for the revelation of the innermost purpose of Jesus for the establishment of His divine Kingdom among men through the final discovery of Himself in His essential oneness with all men. Through obedience to His commandments which declare the very laws of human nature—according to His own divine forgiveness, through His Spirit and grace—the innate and original divine image in man is revived and fully restored. Man is thus made conscious of his own divine origin and nature—the Father and the Son come to dwell within him. Self-consciousness is thus, reverently speaking, transformed or transfigured into the *divine consciousness* which was manifest in Jesus who was both Son of Man and Son of God. Humanity is thus “**lifted up**” finally to the very highest position imaginable—“unto the measure of of the very stature of the fullness of Christ” in whom dwelt bodily “all the fullness of the Godhead.”

XVI

Evidently, therefore, the truth and revelation contained in this distinctive name of Jesus was not accorded unto Paul, the great Apostle. Not to John, the beloved disciple, was this truth given—except as it was accorded to him in “the Revelation of Jesus Christ”—in his vision of the future when he was “in

the Spirit," on the Lord's day. Nor to Peter, or to any of the Apostles of our Lord. Nor was the significance of this title revealed to the long succession of Christian thinkers and leaders, who followed their living Lord throughout the ages in the very footsteps of the early disciples. They were given to render marvelous service to the kingdom of our Lord, leading multitudes unto eternal salvation. But the peculiar revelation contained in this title may rightly be called "the modern discovery of Jesus." For the time, in the unerring providences of the All-wise, has evidently come for the application of the final and most precious lessons contained therein to the peculiarly world-wide, "human," problems of our day.

XVII

Moreover, the ultimate revelation of our Lord to the world is impossible, without recognizing the content and meaning of this title, for His divine-human, world-embracing character and mission cannot be fully manifested, until the real significance of His self-chosen name is disclosed. And this may be done only by coming to "Himself." For He, first of all and alone, used this title for Himself. He is alone able, therefore, to discover its inner meaning and final purpose.

This is, to our mind, one outstanding lesson in the modern discovery and discussion of this name of our Lord, that men should come, as He has so urgently and persistently taught, unto Himself—ultimately, unreservedly come to Jesus—to His very Person and living Presence. Not to Paul, nor to Peter, nor even to John—nor to Luther or any other great Christian leader of the ages in this high realm of religion—but only and directly, *immediately*—to the Son of God Himself, in order that *He* may rule personally in every human heart in His own living Presence and fullness, and directly reign in all human affairs throughout the world, in the fullness of the time when prophecies shall be fulfilled—when “God alone shall be exalted.”

XVIII

The present is preeminently the age of the Son of Man. We have come to know that “nothing human is foreign” to the nature and concern of Jesus. Other periods of special religious activity have had individual human leaders as their exponents—trained under God, through their own personal religious experiences, to impart the lesson adapted to the particular period and time—Paul, the greatest of all human leaders whom Christ clearly and personally chose—

and Luther, St. Francis, Wesley and others. But, without question, no individual man is equal to the call, need, and demand of our day. The Son of Man Himself is to become, personally, the central Figure—and through His own words and very Presence in the Spirit, the immediate Leader of the oncoming “human” revival, reaching out unto all Humanity, and affecting every phase of human life. The church—originally confined to the sphere of “religion,” is merging into the Kingdom. The Christ of creed and theology is becoming transfigured into “Jesus,” who discovered Himself to the world as “**the Son of Man.**” There is today a sense of world-movement—God Himself is marching on for the conquest of the world unto Himself in the Person of His own Son.

“The sign of the Son of Man is preceded by revolutions. These are described under the figure of the shaking of the powers of the heavens. The mechanical heavens bear rule over the physical earth. They are therefore made emblems of government, whether political or religious or both. The stars leaving their orbits and falling, obviously imports the effects of revolution upon the leaders of religious corporations.”*

Speaking of the religious unsettlement which was to come upon the earth, when “**the sun shall be darkened, and the moon shall not give her light, and**

*The Pulpit Commentary.

the stars shall fall from heaven, and the powers of the heavens shall be shaken," Jesus tells of the appearance of "**the sign of the Son of Man in heaven,**" that is, in the religious sphere, or, in the sphere of human relations and authorities. Why did not He speak of "the sign of the Christ?" Evidently because that is a technically religious title and office, and has a definitive and limited suggestion. The reign of Jesus, according to His own purpose and final plan will include in its sphere of activity and authority every department of human life. No human interest whatsoever, no field of human endeavor can be outside of the realm and active power of the Son of Man. Jesus, therefore, always refers to His own coming again in power and great glory under the name which He used constantly to designate Himself.

XIX

This is the end for which the only-begotten Son of God took the form of a "servant," why the immortal Word "became flesh," why He persistently called Himself Son of Man—that He might incarnate Himself finally in mankind. This is the sense in which, according to the expression of Mazzini, Humanity will have finally become "the Son of God." When each individual soul will have become con-

scious of the presence of the Father and the Son within—conscious of its own divine origin, nature, and destiny—when every human relationship will have become the avenue for the service and worship of Jehovah. It has been written of that perfect state, “I saw no temple therein.” Not that religion shall have been finally abolished from all human society, but that it shall have permeated and inspired every human relationship and activity. In the words of Spurgeon, “No temple because all temple.”

XX

Through the teachings and truths contained in these characteristic phrases of Jesus—**the Son of Man, the Kingdom of God**—He becomes related to all truth uttered by men, and to the interest of all humanity. Wise and good men were given to see the light of truth in different ages and countries. Many vital teachings are thus found to have been taught by others similar to the great truths uttered by Christ Himself. But none was ever able to see the truth of life in its clearness and completeness excepting Jesus, because, where their vision stopped, His went through “to the light on the other side.”

Moreover, not one of the wise men of the ancient or of the modern world was able to live the truth

unto perfection. None was ever able to confess as Jesus did, **“I have kept my Father’s commandments—I do always the things which please Him.”** Nor has any one been able to ask in all sincerity, and without danger of challenge or contradiction the unanswered question of Jesus, **“Who convicteth me of sin?”**

But the plain similarity of the teaching of some of the wise men of other ages and countries to that of the Master Himself, should be gladly acknowledged, and with appreciation and profit. It should strengthen and fortify our faith in Jesus as the revelation of the will of the Eternal, conveying to our minds the thought and lesson that His teaching could not have been something artificial, or external, or foreign—something added from without—but is inherent in all creation, and is a very vital part of human nature itself—or, rather, the very revelation of the inherent, essential elements of human nature.

Human nature is the most constant thing in all the world, and in all the ages, for it is but the reflection of the Infinite and Eternal God. In the forceful phraseology of Lincoln, “You may repeal the Declaration of Independence. You may repeal the Constitution of the United States. You may repeal all past history. You still cannot repeal

human nature.” In the words of Goethe, “Mankind advances forever, man remains ever the same.” The words and life of the Son of Man portray the eternal characteristic of human nature, in its original divine likeness,—“the image of God.” Therefore, Jesus declares with calm confident assurance, **“Heaven and earth shall pass away, but my words shall not pass away.”**

We have taken as our first and fundamental standpoint, the very consciousness of Jesus. When we have entered, on His own gracious invitation, into this hallowed place, we have seen that this is the very teaching of that consciousness—that itself is the only source of all true and abiding human knowledge. In order to come to the knowledge of the nature of that consciousness, we have seen it compared with the great characters and revelations and institutions of the sacred Scriptures. Positively and finally, however, we have seen that the inmost and truly characteristic nature of the self-consciousness of Jesus is declared and discovered in His own self-chosen name.

THE UNIVERSAL FAITH

“Christ is not isolated in His views of God and the world; He is rather the true interpreter of the universe, therefore in touch with the wise teachers of all times and peoples.”

“The problems which concern Jesus have this peculiarity: they are not individual but general—concern not a person, but the world.”

“The merits of Christianity lie in no particular doctrine that separates it from other faiths, but in those principles of a broad and loving humanity which belong, in some degree, to all religions, and to mankind at large.”—*Barrows*.

“Remorse is as universal as the human race, and forgiveness as universal, and love and pity and sympathy as universal; and underneath all nations and all races and all eras there beats, not merely one blood, but one human, palpitating, emotive life.”—*Abbott*.

“The true interest of the Christian faith is to make Christ appear not isolated in His views of God and the world, rather the true interpreter of the universe, therefore in touch with wise teachers of all times and peoples, while excelling all in the clearness of His vision, and the felicity of His utterance. * * * The study of comparative religion is destined to exercise a profound influence on every branch of Christian theology. We are coming to see that many of the cherished doctrines of our own religion are not peculiar to Christianity, but have their parallels in other faiths.”

“Sir Edwin Arnold, by nature a cosmopolitan, owning all the world as his country and all ages as his time, swept the civilizations of the Orient and Occident with an intellectual vision keen and far-reaching enough to detect the gold in the old as well as the new, in the remote and distant civilizations as well as in Christianity, and hospitable enough to accept the true wherever found. ‘The Light of Asia’ struck the popular heart-chord, and appealed to the best in humanity, because truth is one; the great ethical verities are the same in all ages and lands, even as life is one, as man’s struggles with temptation, his victories and his defeats, his aspirations and his desires, his ‘love of the Best,’ and his deathless reach for the fine, the high and the true, are one.”

“It has been objected to Christ that He produced no new thing. That He was not original and the like. It is true. He casts away nothing of worth which has grown up in human experience. He casts away but the transient, and gathers the abiding into his garner, wherewith to feed the world, and to sow the world with new things.”

“Theology must hold that in Christ is found the key to the world’s history. Christianity will hover in the air so long as all religions are not recognized in their essential relation to it, as negative or positive preparations for it.”—*Dorner*.

“St. Paul was convinced to the marrow of his bones that all the good that could be found in his former faith and in every other, was gathered up with a thousandfold of increase in the religion of Christ.”

“From its own nature, Christianity is adapted to produce a perfect system of human society. Nothing better has been or can be conceived by the mind of

man to make men better or happier. Is it not then reasonable to infer that the Christian religion is "the absolute and universal religion?"

"THE MAN CHRIST JESUS"

"Jesus Christ is a real man, not a semblance, a phantom, but a perfect man having a human soul and a material body. He is my brother, bone of my bone, and flesh of my flesh."—*Daniel Steele*.

"Jesus knew in Himself what God the Father meant for man. He Himself was that meaning."—*Frank W. Gunsaulus*.

"Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity."—*Herder*.

"To say that the source and authority of Christianity are in Jesus Christ, is to say that they are in human nature, for Jesus Christ is the representative type in history of what human nature is in the conception of Him who made man in His own image."—*The Outlook*, 1910.

"Through His faith in a heavenly Father, a great calm peace broods over the life of Jesus. It is as if, after long erring and straying, our wandering humanity had found its way safely back in Jesus to the living God, and were now taking its rest in silent, long-pent joy."

"Jesus called upon men to claim the Lord of Creation as Father. It is the basis of all revolt, of all democracy. For if God is the Father of all men, then

all are His children, and hence the commonest is equally precious as the king.”—*Bruce Barton*.

The common people were looked down upon and despised, as is usual, by the learned and ruling classes of that day. In order to lift men, of whatever state or condition, from the very bottom of the social ladder to the very level of Himself, Jesus adopted this title of Son of Man, which was applied to the common people of His day.

“The phrase for ‘the common folk’ in those days was ‘the sons of men.’ A son of man! One of the common folk, ‘the people of the earth,’ whom the rulers despised. Yes, that was His designation, and He would wear it all the days of His ministry and be known as **‘The Son of Man.’**”

“God must like common people, or He would not have made so many of them.”—*Abraham Lincoln*.

“When men learn that the Bible was not dictated, but that it came up out of the human heart, they will want to know it—The world wants a human Bible, just as it wants a human Jesus. The New Testament labors in season and out of season to make Jesus human.”

“Jesus is not foreign to us. He is each soul at its best, each soul as God meant it should be.”

“**‘Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man.’** Here for the first time Jesus employs that name the Son of Man, wherewith throughout His ministry He loved to designate Himself.”

"As a matter of fact, He did not, in an explicit declaration and of His own accord, call Himself Messiah a single time, though He did call Himself the Son of Man habitually, throughout His ministry. Messiah He was officially; the Son of Man He was, essentially."

Instead of merely fulfilling the prophecy concerning Himself as the Messiah, or the Christ, the King of the Jews, He revealed Himself as the Son of Man, the Ideal Representative of Humanity, the King of Mankind. Humanity was to become, indeed, the Son of God in the Person of the Son of Man, who loved mankind with the very love of the Father. Any "official" title necessarily distinguishes from other official titles, because "office" itself implies, involves limitation. Son of Man refers to personality, and involves a mission which is limitless—embracing all humanity and all human life.

"There are doctrines connected with theoretical Christianity which may never command universal assent. There are speculative disputes on points relating to the person and biography of its founder which may never be satisfactorily settled. But practically considered, in the authoritative beauty of His character and example which carried the high-water mark of human nature so far above all rival instances, no purer expression of the divine in humanity is to be expected. And good men can cherish no worthier ambition than to make the whole world a Christopolis, whose central dome shall lift the lowly form of Jesus in solitary preeminence, to draw all men into the discipleship of His Spirit."

“Who was Jesus Himself, and who did He believe Himself to be? The best answer to the question, what exact image Jesus formed in His own mind of His mission, will be found by turning our attention to the titles and attributes which He was wont to confer upon Himself. There is in reality only one such title, and that one is of the utmost importance—one title which Jesus applied to Himself: that of **the Son of Man**. This was the only possible form in which He could clothe His inner consciousness, by which He was intelligible to Himself. The title “Son of Man” as spoken in Aramaic, means neither more nor less than the word “Man.” It was impossible to make any distinction between the phrases “Son of Man” and “Man” in the Aramaic dialect which Jesus undoubtedly employed in all His teaching.

“Nor can we regard His own use of the title as artificial, when we consider that it was only at rare moments of the deepest emotion when the super-earthly figure of the Messiah rose before His soul like a new and strange apparition, that He spoke of Himself in these terms—to Him the idea of the Son of Man meant only one thing—His return in glory.

“It seems to me the deepest reason for His choice of this name, must have been the admirable expression which it gives to His connection with the human race. That the sense of His identity with all mankind was one of His master-sentiments, requires no demonstration—There must have been a moment in the experience of Jesus when the text in Daniel suddenly shone forth upon Him as the guiding star of His career.

“When He was standing before the Word of God to receive the message of destiny, if, in that solemn hour there was the consciousness of self, it was the

consciousness of His identity with all the children of men, whom He was to seek and save."

"The essential connection between the life of God, and the life of men is the great truth of the world—God is the fire of this world, its vital principle, a warm pervading presence everywhere. Man is of a nature which corresponds with the nature of God, and just so far as man is obedient to God, the life of God which is spread throughout the universe, gathers itself into utterance."—*Phillips Brooks*.

"What Browning calls 'God-hunger' is in us all. Believe it, men are hunting for God manifest in humanity, for living bread—Jesus illustrated the capacity of humanity to receive God Himself to come into man and abide with him. Humanity was proven capable of the Incarceration at the manger."—*Gun-saulus*.

"Jesus saw with open eye the mystery of the soul—Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history, He estimated the greatness of man. He saw that God incarnates Himself in man."—*Emerson*.

"There is a humanity in the Infinite and the Eternal; a humanity so essential to Him, so vital to Him, that He can lay aside all wondrous power, all marvelous wisdom, empty Himself, beggar Himself, and come and dwell a man among men, and still be the essential God. For the essential in God and the essential in man are one. It is not strange that men doubt the Incarnation; it is rather strange that they believe it; believe that the Infinite and the Eternal, He who launched the worlds upon their courses, and holds them in their places—that He is so human that He has been able to walk the world as a man seen of men, and handled of men, and talked with by men."

THE RELIGION OF HUMANITY

“In Matthew 25 the test of a man is not “How have I believed?” but “How have I loved?” Sins of commission in that awful indictment are not even referred to. By what we have not done, by sins of omission, we are judged. The withholding of love is the negation of the Spirit of Christ, the proof that we never knew Him, that for us He lived in vain. * * * Be not deceived, the words which all of us shall hear one Day, sound not of theology but of life, not of churches and saints, but of the hungry and the poor, not of creeds and doctrines, but of shelter and clothing, not of Bibles and prayer-books, but of cups of cold water in the name of Christ.”—*Henry Drummond*.

“Those who, consciously or unconsciously, preach crude superstitions under the guise of Christianity, should understand that all these dogmas, sacraments, and rites which they support and preach, are not only as they think, harmless, but are in the highest degree pernicious, concealing from men that central religious truth which is expressed in the fulfilment of God’s will in the service of men.”—*Count Leo Tolstoy*.

“He was never afraid of lowering Himself. Standing on the very verge of time, with the milleniums of glory stretching on before, He paused, and stooped to wash the disciples’ feet. He was ready always with all the help which a man may claim from his brother.”—*W. Robertson Nicoll*.

“The Son of Man had feeling, He could be ‘touched.’ The tear would start from His eyes at the sight of human sorrow. Feeling with Him led to this, ‘He went about doing good.’

“The sympathy of Jesus was fellow feeling for all that is human. He did not condole with Zacchus upon his trials—He did not talk to him ‘about his soul’—He did not preach to him about his sins—He did not force His way into his house to lecture him—He simply said, ‘I will abide at thy house,’ thereby identifying Himself with a publican: thereby acknowledging a publican for a brother.

“What was His Gospel? Speculations or revelations concerning the divine nature? the scheme of the atonement? or of the incarnation? Nay, but the Divine sympathy of the Divinest Man. The personal love of God, manifested in the face of Jesus Christ. It was the manifested fellowship of the Son of Man which brought salvation to that house.

“Lost? Yes: but the Son of Man, with the blood of the human race in His veins, is a brother to the lost. It is in this entire and perfect sympathy with all humanity that the heart of Jesus differs from every other heart that is found among the sons of men.”—*F. W. Robertson*.

“He came. The soul the most full of love, the most sacredly virtuous, the most deeply inspired by God and the future, that men have yet seen on earth; Jesus. He bent over the corpse of the dead world, and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, He uttered words until then unknown, Love, Sacrifice, a heavenly origin. And the dead arose. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose the true man, the image of God, the precursor of Humanity.”—*Mazzini*.

“Chrysostom’s celebrated saying ‘the true ark of the testimony is man.’ The essence of our being, the

mystery in us that calls itself 'I'—ah, what words have we for such things?—is a breath of heaven; the highest being reveals Himself in man. This body, these faculties, this life of ours is it not all as a vesture for that unnamed? 'There is but one temple,' says Novalis, 'and that is the body of man.' We touch heaven when we lay our hand on a human body.

"No nobler feeling than this of admiration for one higher than himself, dwells in the breast of man. Hero-worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest godlike form of man—is not this the germ of Christianity itself? The greatest of all heroes is One—whom we do not name here. Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth."—*Carlyle* "Heroes and Hero-Worship."

"When a man conceives within his own mind an image of God with the intent to worship it, he does not, in worshipping it, really worship a god who is alive; he does not worship a god who made him and all mankind. That which he worships is only an image of God which he himself has created—after all, only the creation of the mind; it is only a dead thing, and not a living fact.—And yet man continues to worship this dead, self-created image. Why? Because in worshipping it he worships himself, it being a part of himself.

"Just so, we worship not the real Christ, but an imagined Christ that is not alive. We of today build up a beautiful picture of Him, but, in reality, we would deny and revile the living fact as we did before.

"Go ye down, scribes and pharisees, into the secret, hidden places of your city where the immortal and living image of God lies with its face in the dust of humility. There alone you will find the living

Christ, and if you, finding Him in His rags and poverty, can truly take Him by the hand and lift Him up, then will He also raise you up into a life that shall be everlasting. For there is no other God of humanity than that poor and lowly image—no, not in heaven or on the earth, or in the abyss beneath the earth.—*Howard Pyle*, “Rejected of Men.”

“Christ simply ignores the distinctions of rank and class, and race and sex among men. He brought to the nations a wider thought of brotherhood than they had previously known. The prejudices and distinctions of sect are ignored by Him. The universal humanity of Christ swallows up and obliterates even the distinctions of family and kindred. Pointing to His disciples, He said: “**Behold my mother and my brethren!**” Each sex, as well as all nationalities, ranks and classes, every man and every woman, find in Him their true representative, that which meets and satisfies them, and complements their nature and want.”

“He embraced all men and all classes in His love and sympathy. He is followed by reverential wonder, attracting around Him the rich and the poor, the high and the low, nobles and rulers and publicans, and even little children, by His condescending grace.”

“He is the universal Homo, blending in Himself all races, ages, sexes, temperaments. Christ is the typical, or representative ‘man,’ one who represents the whole of humanity in His own person. In Him every finite person finds the ideal of his own spiritual personality, free from the peculiarities by which he is distinguished and separated from others, and thus knows himself in his likeness to God and to all finite personal spirits. In Him it is the elements of com-

mon humanity which are prominent, not the peculiarities which distinguish and separate. We never think of Jesus as a man of another country or age."

"When the arms of Christ, even yet stretched out on the cross, shall be loosened to clasp the whole human race in one embrace—when there shall be no more pariahs or brahmins—nor servants nor masters, but only men—we shall adore the great name of God with much more love and faith than we do now."—*Joseph Mazzini*.

"Jesus despised no one, and despaired of no one. He gave John the Baptist one proof that He was the Messiah who was to come when He said, '**The poor have the gospel preached to them.**' He was no respecter of persons, even as God is no respecter of persons. At last a man stood upon the earth who looked upon His fellowmen as God looked upon them.—It is the way of the world to have its arms wide open to the renowned and the rich, and to have its fists tight shut against the obscure and the poor. It was always the other way with Jesus. His great wide heart was always open toward the poor and the depraved."

"Make it impossible for me to stay at the top of the ladder, though that be heaven. Send me down to the pillows of pain, down to the nights of sorrow, down to the souls that are sad. Send me to them with a breath of Eden, send me with a flower of Paradise, send me with a cluster of grapes of Canaan. * * * Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge. * * * Make me a blessing to my needy fellowmen."—*John Milton*.

RELIGION IN PRACTICE

“To neglect any one who needs our help, is to neglect Christ Himself.”—*J. R. Miller.*

“Every kindness done to others is a step nearer to the life of Christ.”—*Dean Stanley.*

“Jesus, who spent whole nights in prayer, spent long days in doing good. You cannot say whether God or man was nearest to that large heart.”

“I prayed God to baptize my heart into the sense of all conditions so that I might be able to enter into the sorrows and needs of others.”—*John Fox.*

“All Christ has done for us, we should do for our neighbor. He has borne our infirmities. So should we bear our neighbor's infirmities.”—*Luther.*

“Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter?”

“If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.”—*Longfellow.*

“I believe we should so act, that we may draw nearer and more near the age when no man shall live at his ease while another suffers.”—*Helen Keller.*

“Above all our gifts and deriving from them, stands the glory of having promoted, as has no other nation, the recognition of human brotherhood.”—*Julia Ward Howe*, author of “The Battle-Hymn of the Republic.”

"In this country, above all, we must have but one loyalty, an absolute and undivided loyalty to this great republic, which holds in its hand the golden hopes for the future of all mankind."—*Roosevelt*.

"It is ours to be the grave of the highest hopes of mankind, or the pillar of cloud and fire to lead the world on to millennial glory."—*Bishop Warne*.

"Never was there a better time for the intelligent, human, Christian people of America to endeavor to turn the gigantic energies of this country, not toward taking advantage of and enriching ourselves by the world's plight, but toward being the Big Brother of the world."—*Frank Crane*.

"I want the people of all the earth to see in the American flag the symbol of a government which intends no oppression at home and no aggression abroad, and which, in the spirit of a common brotherhood, provides assistance in times of distress."—*President Coolidge*.

There shall come a time when brotherhood grows
stronger
Than the narrow bounds which distract the world,
When the cannons roar and trumpets blare no
longer,
And the ironclads rust, and battleflags are furled;
When the bars of creed and speech and race, which
sever,
Shall be fused in one humanity forever.

—*Sir Lewis Morris*.

"Perhaps in no distant future, all men will be brothers in a sense undreamed of today, and no man will sleep when in all the world some other man is without a bed, and no man will eat when in all the world

some other man or woman or child hungers.”—*Success Magazine*.

“To give pleasure to a single heart by a single kind act, is better than a thousand headbowings in prayer.”—*Saadi*.

“The sweetest music is not in oratorios, but in the human voice, when it speaks from its instant life, tones of tenderness, truth and courage.”—*Emerson*.

“Just the art of being kind is what this sad world needs.”

“Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.”—*F. W. Robertson*.

“Ask thyself daily to how many ill-minded persons thou hast shown a kind disposition.”—*Marcus Aurelius*.

“Kindness has converted more sinners than zeal, eloquence or learning.”

“When I am kind to others—then I know myself forgiven.”

“The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.”

“Kind words put fragrance in your own heart.”

“If we hate folk, we actually poison our own blood, according to the scientist.”

“There is a kindness which laughs at the world’s rough usage.”

"When death comes, it is never our tenderness we repent of, but our severity."—*George Eliot*.

"Men are only great as they are kind."

"Jesus is Himself the incarnation of kindness. He took twelve quarrelsome fisherman, subdued them to His own spirit, and sent them forth apostles of kindness."

"We can do more good by being good than in any other way."

"Between a gratitude which sings hymns and a gratitude which does something to lift up a fellow-man there can be no question which is the better."—*Henry C. Potter*.

"Do all the good you can; to all the people you can; in all the ways you can; as often as you can; and as long as you can."—*Charles H. Spurgeon*.

"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, for I shall not pass this way again."—*Anon*.

"I have not willingly planted a thorn in any man's bosom."—*Lincoln*.

"Whenever we have hurt others, we have hurt ourselves much more."—*Charles Kingsley*.

"What is the highest faculty of the soul? Is it genius? No, it is goodness."—*Victor Hugo*.

"There are Jericho roads running through all our life environment. Rough places abound—cares, sor-

rows, failures, mistakes, weariness, temptation, hardship, misfortune—It is ours to do good like the Samaritan as we go through each day's journey."

"All can comprehend that man is praying when he kneels down, but all cannot understand that the highest prayer or communion with God is a life of love."

"O, me, how many worms lie gnawing at the roots of our love to our neighbor! Self-love, self-esteem, fault-finding, envy, anger, impatience, scorn."

"In this life there is but one sure happiness—to live for others."—*Tolstoy*.

"No gain that I experience must remain unshared."—*Browning*.

"Somehow, I never feel like good things belong to me till I pass 'em on to somebody else."—*Alice Hegan Rice*, "Mrs. Wiggs of the Cabbage Patch."

"If a man foolishly does me wrong, I will return him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me."—*Buddhist Philosopher*.

"Always meet petulance with gentleness, and perverseness with kindness—Reply to thine enemy with gentleness."—*Persian Sage*.

"The wise man avenges injuries by benefits."—*Chinese Thinker*.

"Return good for evil, overcome anger by love; hatred never ceases by hatred, but by love."—*Hindu Sage*.

“I will never allow any one to drag me down by making me hate him.”—*Booker T. Washington.*

“Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven.”

SECTION III

I AND THE FATHER ARE ONE

THE DEITY OF JESUS

“He mentioned Himself in the same breath with the Father and the Holy Ghost as an object of worship.”—*W. Douglas Mackenzie.*

I

By the very act of wearing human nature, by living in the form and under the conditions of the actual man-life, Jesus declares His own essential humanity—that God is like the perfect man. Jesus teaches equally the truth, that the perfect man is like God. He does this by His very life, and words, and by being finally merged into the Invisible—having become identified in His living Presence with the Great Omnipresent Spirit.

Religion, or the relation between God and man, was at first external. God walked in the garden. At the altar of stone, or earth, by tree or tent, God met with man. As the people of Israel journeyed through the wilderness, the tabernacle conveyed to them the sense

of the presence of Jehovah. When the chosen people settled in the promised land, the Temple was built in the city of Jerusalem. To the mind of Jesus, this was the last stage of the external or localized worship of God. From the temple form of worship, according to the great Teacher, religion passed into the person—"Here is one greater than the temple." He personally replaces the ceremonial worship of the temple of Jehovah, and as Son of Man, He would teach that every man should become the temple of God, for the body and soul of man are God's own direct workmanship, made after His own image and likeness, and were designed for His own fellowship and habitation.

II

While Jesus teaches that the revelation of the Father in His own person, supersedes the worship of the temple, He would guard men against making this worship local and limited by centering it upon Himself as the immediate object and goal of worship—Himself considered as a localized Person. "Neither in this mountain, nor in Jerusalem," nor around Christ as a historical and localized Person, can there be any true, perfect and final religious devotion, according to our understanding of the teaching of Jesus. God must be worshipped directly,

absolutely, by the inner spirit of each man in truth and perfection. He continually directs men unto the Father "**which is in heaven.**"

Jesus is most emphatic, in His teaching that no mere external personal relation to Himself, as He appeared in the flesh in Judea and Galilee, is in itself of any special benefit. He ate with them, He walked in their streets, spoke in their hearing, while they were—many and many of them—far from Him in spirit and in truth. They never knew Him, and He never "**knew**" them.

III

Jesus' physical features have not survived. We cannot make even a complete and consecutive harmony of the various incidents of Jesus' life. Knowledge of the exact literal circumstances of His life and message is not necessary to the taking of what He came to impart. We do not possess even His words in their original form—for He spoke in Aramaic, and we have His words in the Greek language. This is not necessarily a disadvantage. It may indeed, be purposeful, because the words of Jesus taken as words alone may stand between Himself and the sincere worshipper; even as the Bible itself may stand between the worshipper and the

living God. The real and final communion must be between soul and soul, between spirit and spirit, directly, with no intermediary of any kind—"in spirit and in truth." On the other hand, it is through the Bible alone—through the words of Jesus, that man comes to realize the true spiritual knowledge and worship of God. And to millions of souls, the Bible is a "Bethel"—it serves as an altar—where at this open Book, God meets with men, to inspire and direct, using the occasion, the place, the words, to make His will and His love known to the soul of the seeker, supplying his daily needs by His Spirit.

"Scripture is Christ's spiritual body. * * * Although the letter in itself does not give life, yet it must be present and heard and received, and the Holy Spirit must work through it in the heart."*

IV

The end of all religion is the immediate revelation and communion of the Holy Spirit of God in the hearts and lives of men. Jesus says, "**I will manifest myself to him**" who obeys His words; and further, "**we will come unto him and make our abode with him,**" referring to His own intimate and immediate fellowship with the Father. We cannot separate, therefore, the presence of the Father from the pres-

*Martin Luther.

ence of the Son. Speaking of the Holy Spirit, Jesus says, **“that He may be always with you,”** adding also this, **“I am with you always, even unto the end of the world.”** We may not separate the presence of the Holy Spirit from the presence of Jesus.

Jesus trained His disciples by His words and life, until they were ready to receive the immediate gift of the Holy Spirit. Henceforth, they were not to be bound by the mere letter of His words. They were to obey His words, and according to them, by their means—through this very obedience—they were to reach beyond, into the experience of the liberty and power of the Spirit of the living God—untrammelled by mere mechanical observances, living and walking **“in the Spirit.”**

V

Jesus personally leads us to this absolute spiritual worship. His appearance and disappearances in what should naturally be considered as the final state of His revelation on earth, impart this lesson, that He could be really present, and yet invisible to the physical eye. Appearing in different forms, to teach the lesson that His material appearance, that which is manifested to the physical eyes of men, is not His essential self. Appearing and disappearing when the doors were shut tight, to teach His disciples that He

is henceforth to be regarded as one with the Invisible, Omnipresent Spirit.

When the two were going to Emmaus, Jesus joined their company, apparently confirming His words of promise that He is ever in the midst where two or three are gathered in His name. His not being recognized by them till He was to depart, is to convey the lesson that though we may not be able to feel His presence, He may be with us—"The reality of His presence, as distinguished from the sense of His presence."* We may not be able to definitely "sense" His presence, when He may be actually by your side. The only sign by which these disciples felt His presence—as they remembered it afterward—was within them, when their hearts had burned through His words.

VI

Henceforth Jesus is to be known, not to the physical sight, but to the spiritual sense. He has been training His disciples finally to that inner, truer fellowship, and abiding presence. "And their eyes were opened, and they knew Him; and He vanished out of their sight." He appeared to their physical vision, became recognized for one instant as Jesus of Nazareth, then vanished, because He had therein fulfilled the evident

*Frances Havergal.

purpose of His appearance—which was to prove that He Himself will ever after be manifested to the internal vision and sense of the believer, having ascended to the right hand of God—which is everywhere.

VII

To identify Jesus with God the Father, is in perfect accord with His whole life teaching. His purpose, manifestly, was not to set up a God in Palestine, or in any period of human history, in distinction from the God who reigns in all ages and in all places. In and through Jesus, we should see God Himself. We should not look upon Jesus in such a way that He will veil the divine within and around us. It was the very purpose of Christ to teach us to see God in everything. The circumstances of His earthly life, therefore, should become the medium and the means through which we may gaze reverently, but immediately upon the Eternal One Himself.

To know God, we must know Jesus. To know Jesus, we must keep His word. And Jesus' word does not contradict the natural facts and forces around and within us. It is in entire harmony with them. He came not to destroy the Father's law, whether in nature, or in the Scriptures—but to fulfill, to establish, to make more manifest. “**Consider,**” He says, “**the**

flower, the wind, the bird, the sky, the rain, the sun—**His sun.**” They are God’s. He is in them, giving them their being, their virtues and characteristics. They are, because God is—present, living, actively and continually working in all His Creation.

Among all the realities of nature and of human history, however, fail not to consider the one supreme fact, the reality of Jesus’ life. History has been defined as “the constant inflowing of God into human affairs.”* In it, however, the human is mingled with the divine. The absolute will of God is manifested only in Jesus. As spirit is more than clod; as cause is greater, more significant than any or all of its products, high above all facts known to man, is Jesus. The other objects of observation and thought are external, or partial revelations of the Great Creator. This calls forth the exercise of all the energies of a man’s life all of the time, for its comprehension. He is present in the very depths of our being. He claims all of our activities as His own sphere. He demands our conscious recognition and absolute obedience. He is the fulfillment of our very being, Finding Him, we find the eternal life of God.

*Fichte.

VIII

“Jesus answered and said unto him, **It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.**” This eternal duty has not been altered by the coming of Jesus. It has been made plainer. It has been made easier. It has become really possible. The ceremonial laws were given for this object and purpose, that God Himself might become known, worshipped and served. That was their only true purpose and characteristic—their one end. If they failed of that, they failed of their only purpose—they lost their very character and identity. To exalt the ceremonies as object and end—to consider them as the living ultimate reality, and not to go beyond them, is to commit the sin of idolatry—which is the worship of anything other than the one true and living God.

To exalt Jesus, considered as in any sense less than God Himself, and to make Him the object of worship, is to be guilty of the same sin of idolatry. But to regard Him as the supreme end and object of our worship, as well as the only way to God—to exalt Jesus so that He becomes absolutely identified with God the Father, is to honor Him with the glory which is His. It is to understand His real mission in the world—which is to bring all men to the

knowledge of the Father ; to the living presence, and the realization within them of the very life of God.

IX

This is His own teaching. We may not separate the life of the Father from the life of Jesus. He has plainly declared that His own personal life among men, was the immediate working of God. How frequently, and how earnestly does He declare this! **“The words that I speak unto you, I speak not from myself. But the Father abiding in me, doeth His works. Believe me that I am in the Father, and the Father in me.”** This was Jesus’ mission on earth—**“That they should know thee, the only true God, and Him whom thou didst send, even Jesus Christ,”** to know Jesus Christ as He is, one with the Father, so that to know Him and to know God the Father shall have become one identical fact of experience and knowledge.

“He that hath seen me, hath seen the Father,” he that hath seen the Father, hath seen me. In order to see God, we must see Jesus; in order to see Jesus as He is in truth, we must behold Him in the Father. We must not worship Jesus except as we behold Him in the Father—one with the Father. Father, show us Jesus, and it sufficeth us. He that hath seen the Father, hath seen Jesus.

Jesus is the only character in the whole Bible—excepting the One Invisible God Himself—who permitted men to worship Him. Glorious angels from heaven, instantly and most earnestly forbade men from giving adoration to themselves, because they knew that this belonged to God Himself alone. Jesus must have been conscious, clearly and unmistakably conscious, of His own Godhood to ever have accepted worship and adoration—without giving any sign whatever of reproof or displeasure. No explanation of this fact is at all possible except that Jesus knew Himself to be one with God in the most essential and absolute sense.

X

Jesus is the final stage in the passage of worship into the absolute and perfect state. We should concentrate our gaze upon Himself exclusively, until His earthly features increase and enlarge, and grow dim to our view, and become finally merged into absolute oneness with the character and presence of the Infinite One—or, until the Invisible One appear to our view in the definite features of Jesus. This is to understand Him as He understood Himself—in His own ultimate purpose and innermost character and living presence.

In St. John's Gospel, we may discover these steps in a man's discovery, realization, and knowledge of God, as revealed and taught by the Master Himself: (1) First the request for a vision of God: "Lord, show us the Father and it sufficeth us." (2) The definite answer of Jesus to this earnest plea of His disciple, "**He that hath seen me, hath seen the Father.**" But the question comes again, how may we see thee Lord? (3) "**He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.**" The manifestation of Jesus unto the soul is the revelation of the Father. (4) The final stage in the knowledge of God the Father, is in the clear and perfect identifying of Jesus with the personal presence of God—which will in turn take possession of, identified with the inner life of the true and faithful believer—through this very avenue of loving obedience. "**If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him.**"

Christ came to bear witness unto the truth, not merely by His words, but also by His works, by His entire experience and His whole life. For the true understanding of His message and mission, He earnestly enjoins the necessity of obedience on the

part of the man's whole life—physical, intellectual, spiritual. The real spiritual and eternal truth cannot possibly be confined within the narrow bounds of language or human reason and logic. Truth is as large as existence or reality. Man being only a part of the whole reality, must therefore touch this reality in every part of his being, and in the right manner. To know the truth, a man must realize it in every part of his being and life. Truth is one. In its ultimate and real essence, truth can be nothing other than God. He is the Total—speaking with reverence—of which all reality is a part. Philosophy and science teach us that we can know only the appearances, the phenomena, the externals of things. The “thing-in-itself” (Kant) behind or underneath phenomena, we know not, and cannot know, is the final dictum of all learning. This accords with the teaching of the inspired Word that man by wisdom knew not and cannot know God and the deeper spiritual things—which are discerned only through the inner spirit of man enlightened by the Spirit of God. Jesus has taught us that God does come within the range and possibility of human experience—the real inner, immediate experience of the soul.

XI

“Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?” Because no external manifestation of Christ is possible. He is manifested to us only as we have and keep His commandments, and thus become possessed of His Spirit, so that self-consciousness will have become the consciousness of Christ. But the consciousness of Christ is identical with the consciousness of the Father within Him. Therefore we have come through the teaching and the way of the Christ—through the sincere following of His own word—to the final and perfect knowledge of God the Father. Through His abiding within us, we become conscious of His real Spirit and living presence and very being.

God, speaking reverently, is the One Universal Reality, the Thing-in-itself or Substance of philosophy, the One Infinite and Eternal Energy of science, the Great I-Am of Revelation. But we learn from Jesus that “**God is Spirit.**” Therefore, man comes nearest to Him, touches Him consciously, in his own inner spirit-life alone. The character of a man’s self-consciousness determines the character or possibility of his knowledge of God. Jesus teaches this truth in one of His Beatitudes, “**The pure in heart shall see God.**” The nature or quality of a

man's inner life, is affected and determined by the man's whole life-activity. Hence He also teaches earnestly—eagerly—“**Abide in me, and I in you. If ye abide in me, and my words abide in you—ye shall know the truth—I will manifest myself to you—My Father and I will come and abide with you—live in you**”—so that through Jesus, we may have the realization of the fullness of God the Father.

XII

From the very first even to the very last, in all of our relationship with God, we are in immediate touch with the person of Jesus, according to His own expressed and explicit teaching. He has said, “**No man can come to me except the Father that sent me draw him.**” The very spring of decision and consequent action on the part of any believer in Jesus, is in the hand of God. The personality of Jesus is co-extensive with the personality of the Father. “**No one knoweth who the Father is save the Son, and who the Son is, save the Father, and he to whomsoever the Father revealeth Him.**”

What does this imply, but that we cannot find Jesus unless we find Him as our very all? Therefore, the only right way of approaching Jesus is to search for Him with all the mind, heart, soul and

being. This is, indeed, His very own explicit and repeated teaching throughout His ministry. We read: "Now there went with Him great multitudes: and He turned and said unto them, **If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.**"

Can any language possibly express a more perfect and absolute surrender of personality? "**Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.**" Do not these words of the Master clearly prove that He recognized Himself as occupying the very place of the Supreme God in all His relationship with men?

XIII

Again, the study of Christ is unlike the study of any inanimate object—or of any other subject or personality—because He is a living Person, and claims to include the personality of the seeker himself within the scope of His own nature and being. Jesus must, therefore, be viewed, not externally, but in Himself, if at all: That is, the seeker must enter into—or consider himself a part of—this very Personality in order to put himself into the sphere of

His actual presence, and come in contact with the living reality of His Being. Then only can anyone come into communion with Him, touch actually His Person—His own very living Presence—discover and know Him as He is—the all in all of man. This is, at least, the claim of Jesus—His own self-estimate—His understanding of Himself. And this naturally and inevitably identifies Him with the living God, who also fills all in all with His living Presence. Jesus and the Father, therefore, are actually and perfectly One, according to the very teaching of the Master.

XIV

The philosopher who looked into the skies to discover God—the fish asking, according to the poem, Where is the sea? or the bird, Where is the air? when they are surrounded by the sea and the air, are illustrations of the fact that no man may examine any definite fact or phase of life in his search for the one living and omni-present God. No specific man-made formula or creed or teaching or doctrine can ever begin to disclose the Infinite. A man may be thus searching for the God of his own conception, but not for the one true and Living One.

To truly search for God—the one true and Living God of the universe—one must use the faculties of

his entire being, and seek and find Him in all things. For the character of the object of the search, determines the one true way of searching for it. And the revelation of the true way of searching for anything, involves the revelation of the nature of the object of the search. The consciousness of Jesus is revealed, His character is disclosed, in the very conditions which He declares are necessary for the knowledge of Himself. The whole of the way of knowing Himself, is the revelation of His own personality. In a word, the way is Himself, even according to His own expressed teaching, "**I am the Way—I am the Door.**" The way to God, therefore, according to Jesus, is His own self. If anyone reject the Way, he rejects the possibility of coming to Himself, of knowing Him. Himself is the way. This is most simple, but vitally fundamental. There is no way to Jesus, except through Himself. This places the foundation of our faith securely anchored to the Rock Christ Jesus Himself.

XV

Again, God contains in Himself the whole being of the seeker of God. No man can consider himself, or any part of his being whatever, as outside of the presence and personality of God. If he does, he has

an entirely false and limited conception of the God whom he is seeking. The God of his conception cannot be the one true and living God. For in Him we live, move and have our entire being and life. This idea is absolutely inherent in the very idea of God. It is its substance and essential characteristic. God *must be* the Great One, the Whole. And man must seek Him with *all* his heart, and mind, and soul and strength. In this very action, man is but exercising the energy which is in God Himself.

Thus, likewise, in regard to the following of Jesus. He says, "**No man can come to me, except the Father that sent me draw him.**" Coming to Jesus, means the exercise of the whole inner life of the man. This places Jesus, plainly and naturally, with the Father Himself. Speaking to His disciples, He said, "**I am in the Father and the Father in me.**" Addressing heaven, He says, "**Thou, Father, art in me, and I in Thee.**" Jesus was, therefore, clearly and definitely conscious of His own perfect and absolutely unqualified oneness with God the Father of All.

XVI

"In the beginning, God created the heaven and the earth," is the very first statement of the Holy Scriptures. We read again in the inspired words of

the Apostle John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made—and the world was made by Him—and the Word became flesh and dwelt among us."

Jesus has said: "**My Father worketh hitherto, and I work. I am in the Father and the Father is in me. I and the Father are one.**"

Shall we not say in the Holy Spirit of Truth, "*Jesus God*"—Lord of Life, King of Glory, Jesus Lord God of *All*.

GOD THE FATHER

“Jesus came not to introduce a new God to the world, but to make more evident and definite the God whom the prophets had sought to reveal, exhausting all figures of speech.”

“How far do our wildest conceptions fall short of God’s reality!”

“Let a man believe in God, not in names, places and persons.”—*Emerson*.

The greatest sentence that was ever written: “God is Love.”—*R. A. Torrey*.

“God becomes a living God, a reality, a home, when once we feel that we are helpless and hopeless in this world without Him.”—*F. W. Robertson*.

“His glory as God is in putting all He is and has at the disposal of His creatures.”

“**Whosoever drinketh of this water shall thirst again.**” The boundless, endless, infinite void in the soul of man can be satisfied with nothing but God.

“Christ is the great answer to the ideal longings of man; he is, in the profoundest sense, the desire of all nations.”

“Man’s destiny is not to be satisfied, but unsatisfied—always athirst for God.”—*Robertson*.

“When we begin to seek God, we become conscious that God is seeking us * * * It is then that the Eternal

Presence makes its abode with us, and the hour of unutterable joy begins, when the banquet of Divine love is spread within the soul, and the Son of God abides there as at a feast. **'Behold I stand at the door and knock: If any man hear my voice, I will come in, and sup with him, and he with me.'**''

"God is near you, is with you, is within you. A sacred spirit dwells within us, the observer and guardian of all our evil and our good—there is no good man without God.* * * God comes to men; nay, what is yet nearer, He comes into men. No good mind is holy without God."—*Seneca*.

"*The Eternal God is thy dwelling place—God Himself—His thoughts, His will, His love, His judgments—is man's home. The earth is full of God. His temple is all space; His arm is around all worlds. Let your heart go out to Him in love and praise. Send messages to Him by prayer, and listen for the answer. God is within us, without us, around us, a storehouse of power, a wellspring of love, and yet a very real personality.*"—*George Macdonald*.

"Of that which lies behind all phenomena, the mighty Force which manifests itself now in the dew-drop, now in the whirlwind, and now in saintly endeavor, Herbert Spencer professes his blank ignorance. It is there, but we know not what it is. * * * What is breathed into the soul of man from on high, the sense of duty, the longing for perfection, that hatred of evil, the vision of the ideal * * * they belong to the emotions, and the emotions, according to him, are enemies of exact thought. 'Emotion of every kind and degree disturbs the intellectual balance.' No wonder, then that the religious emotion, so persistent and so generally prevalent though it be, finds no room in Spencer's Philosophy. It does not seem

to have occurred to him that an emotion of this sort is not a mere distortion, but the effect of a Cause which is always present; always acting."

"Nothing now remains to you but Jesus Christ—Christ alone—Christ all-sufficient for your soul. Hoping for nothing from any creature, you have only Christ, from whom you hope for everything, and whom you love above everything. Now Christ is the one, sole, and true God. When you have Him for your God, you have no other gods."—*Luther*.

"God, having of old time spoken unto the fathers in the prophets by divers portions and divers manners, hath at the end of these days spoken unto us in His Son." God gave His revelation in parts, piecemeal, as you teach a child to spell a word—letter by letter, syllable by syllable—adding at last all together. God had a word to spell—His own name. By degrees He did it. At last it came entire. 'The Word was made flesh.'"—*F. W. Robertson*.

"As we read the Gospels as if it were the first reading, we shall be impressed with the truth that, if God were to reveal Himself again to men, it must be in the same way as that set forth in the Gospels—through a personality; it must be through one who lived life as we have to live it, and conquered its evils as we have to conquer them—who can be touched with the feeling of our infirmities."

"Jesus taught us a great deal about the character of God—they seemed to be the essential elements of His own character—By what He was, more than by what He said, He revealed God to men * * * The dominant thought in the mind of Jesus was that He regarded His life as a perfect revelation of God. He assumed to show men in His own person what God is like."—*Bosworth*.

My soul, wait thou in silence for God only;
 For my expectation is from Him.
 He only is my rock and my salvation:
 He is my high tower; I shall not be moved.
 With God is my salvation and my glory:
 The rock of my strength, and my refuge, is in God.

“The fact is, we have too much strength. When a man is weak and leans upon God, he becomes powerful. It is not our strength that we want. One drop of God’s strength is worth more than all the world.”—*D. L. Moody.*

“God’s designs for every human soul are inexpressibly more glorious and loving than we can possibly imagine. * * * One thing is certain, that His purposes toward every single soul is the result of infinite, eternal love. * * * When we think that God is at this moment placing His complete attention upon every human being upon earth * * * that He has formed in His unsearchable mind for each, a definite design of mercy and grace and unspeakable future glory * * * that He does not wish the death of any of them, but that He longs to draw them all into a state of glory that they might each share the ineffable purity, sweetness and joy of Himself, it gives us a magnificent vision of the God of the Bible.”

The darkness of his providence
 Is star-lit with benign intents:

* * * *

By all that He requires of me,
 I know what God Himself must be.—*Whittier.*

GOD IN CHRIST

"All that I think, all that I hope for, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor wayward life."—*William E. Gladstone.*

"The church stands or falls according as it holds the divinity of Jesus Christ and His sacrifice on Calvary for the sin of the world."—*John Watson.*

"The best in nature, the best in human history, the best in the hope of the world, is but the image of Christ. Thus, so far as we have a God, Christ is in very truth our God."—*George A. Gordon.*

"The whole of the Christian religion is in just this one sentence: God is like Jesus Christ."—*Robert Hume.*

"In coming forth from God, he has not left God; in returning to God, he has not left us."—*Augustine.*

"It is self-evident that the Deity of Christ can only be expressed by saying that the mind and will of the everlasting God stands before us in the historically active will of this Man."—*Luther.*

"The largest meaning of the Incarnation yet discerned by us is that Christ is in truth the Personal Revelation of the Infinite, which looks out upon us from the visible character and conduct of the one Perfect Manhood."—*Charles Cuthbert Hall.*

"Jesus claimed that he always did those things which are pleasing to the Father. Did sin never break

in, to make these pretensions absurd? No malignity could find stains of sin upon Him. His enemies—Pilate, Judas, the Pharisees, had every chance to know Him. Those who best knew Him, who leaned upon His bosom, or learned the full story of His life from His intimates, declared that in Him was no sin. No prophet has seen in vision so holy a character as that of Jesus of Nazareth; nor has any sage conceived of it. The great heathen philosophers declared that no one could lead a perfect life. Jesus maintained with perfect consistency the character of a personage as perfect as the Heavenly Father.”

“More than in the marvels of creation, more than in the splendors of the morning, more than in the smiling mystery of the starry vault, the Invisible Father has gazed upon us through the eyes of Jesus. By looking into the depths of their gentleness, we behold what is taking place, so far as we are concerned, in the heart of God Himself.”—*Charles Wagner*.

“This is the first principle and most excellent article how Christ is in the Father: that we are able to have no doubt that whatsoever that man says and does, is counted and must be counted said and done in heaven, for all angels: in the world for all rulers; in hell for all devils; in the heart for every evil conscience and all secret thoughts. For if we are certain of this: that what He thinks, speaks and wills, the Father also wills, then I can defy all that may fight and rage at me. For here in Christ, I have the Father’s heart and will.”—*Luther*.

“If we believe that Christ gives eternal life, that is a definition of His nature. But since no one can give eternal life but God alone, it follows inevitably that Christ must be truly and naturally God.”—*Luther*.

“In Him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity.”—*Fairbairn*.

“The confession of the divinity of our Lord is the assertion that all the scattered rays of light which shine in the world are gathered up in Him, and radiate from Him again.”—*Fremantle*.

“The doctrine of the session of Christ at the right hand of the Father is developed in the doctrine that Christ’s presence penetrates all things; that He fills all in all.”—*Martensen*.

“All worship that resting in Him, stops short of the Absolute Highest, simply makes Him the purest and sublimest of fetishes.”

“There are no sublimer words in all language than the first words in John’s prologue: ‘In the beginning was the Word.’ The word of a man is that which he utters himself; makes his thought and feeling known, and by his word, he issues commands, and gives effect to his will—similarly, the word of God is God’s power, intelligence and will, in expression, in active exercise—God reveals Himself, manifests Himself, communicates Himself.

“ ‘The Word was with God.’ As our word is close to and utters our thought, capable of being used by no one besides, but by ourselves alone. Hence, ‘The Word was God.’ Jesus in His person, in His actions, in His words, in His character, which we see and know, is a continual revelation of God. Jesus makes God real to us—as the body and words and actions of our friend make us realize his invisible spirit, which we have never seen—If Jesus were not absolutely one with God, all the honor and love and devotion we

give to Him would lead us away from God, and tend to idolatry—But now, the more we love Jesus, the more we love God.”

“The way to know God better, is to know Christ better.”

“I believe in the divinity of Jesus Christ in the intensest sense—that He was God absolutely.”—*Elizabeth Barrett Browning.*

“The heart of Christ is the sanctuary of humanity, and the presence that fills it, is the presence of our Father in heaven.”

“It is in reality the reason and heart of Christ that we believe to lie behind all things, that we trust as the core of the universe. Ever since Christ came, religious thinkers have been anxious to show that His mind and heart were identical with the creative mind and heart. Much of our modern poetry has had before it the same high calling. Wordsworth, Shelley, Emerson, Tennyson, and Browning all glorify nature, all profess to live upon its beauty, all behold in it one vast form of the eternal Christ.”—*Gordon.*

“How much more hearty would be the sympathy of theologians with the revelations of science and developments of history, if they habitually connected them with the operations of the same Divine Word who is the center of all their religious aspirations, it is needless to say.”—*Bishop Lightfoot.*

“**I and the Father are one:**” Here He does not sink God in Himself—boundless egotism—but identifies Himself with God—boundless renunciation—feels that God inspires Him, lives and speaks in Him, and does the works. He so surrenders and blends Himself

with the truth as to represent it, and say, "**I am the truth.**"

"None other made such claims; none other claimed to stand so high, or to give so much. If these claims are untrue, can His character stand stainless? We are shut up to the old dilemma: Either He is God, or He is not good."—*W. Robertson Nicoll*.

"If as Strauss thinks, the memory of Jesus was unclouded by any sin; if as Reman declares, Jesus was the greatest religious genius that ever lived; if, as Mills holds, Christ was the ideal representative and guide of humanity—what shall be done with His oath (before the High Priest at the Judgment) that He is the Christ, the Son of the living God?"

"And the High Priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God. Jesus saith unto him, **Thou hast said:** (a straightforward 'Yes, I am.' The answer of Jesus to the High Priest's question was very well understood, judging from its effect upon the one who had asked the question.)

"Jesus' reply was as explicit as could be desired. He declared Himself to be the Christ, the Son of God. This declaration was made virtually under oath. No affirmation so solemn was uttered by Jesus in all His ministry. It was pronounced by Him when it was evident that the result would be death.

"It would seem as if Jesus answered the inquiry of Caiaphas for the sake of subsequent generations as well as on account of what he deemed was required by the occasion itself. The High Priest voiced an interrogation which was to be the great question of subsequent ages. Without a clear statement from Jesus Himself, there could have been no satisfactory answer."

“His temporary physical presence on earth was to be superseded by the far nearer and more absolute spiritual presence.”

“If Jesus had not arisen, there would have been some evidence that he had not. His enemies would have found this evidence. But the apostles went up and down the very city where He had been crucified, and proclaimed right to the face of the slayers that He had been raised, and no one could produce evidence to the contrary.”

“God, in bringing Christ near to the individual soul gives to that soul the full tidings of what is in God’s heart * * * and deals with such a soul in the most direct and intimate way possible. * * * A more immediate contact of the soul cannot be conceived or wished for, save by those who do not think of their God as a Personal Spirit, but as an impersonal substance. The Personal Spirit communes with us through manifestations of His inner life, and when He consciously and purposely makes us feel what His mind is, then we feel Himself. Beyond dispute, God Himself turns towards us in the person of Jesus—And so, we recognize in His human appearance, God Himself drawing us to Himself.”—*Herrmann*.

“It has appeared to the religious consciousness of twenty centuries, that in the nature of this unexampled Person who loved to call Himself the Son of Man—the Incarnation Idea obtains entire fulfillment: the unseen, ‘looks out upon us from the seen’—that through Him the Personal Infinite looks out upon us and reveals itself clearly; then the mental attitude of Christ toward the world takes on this enormous significance, that it is identical with the attitude of God—When the sinless Man appeared, the Ideal, the Archetype, the Archangel of Humanity, then He is

discerned as the Incarnation of the Absolute Personality, whom we feel in the heart of the Universe."—*Hall*.

"And all this vast and world-uniting movement came from one profound soul, filled with the divine presence, in whom dwelt all the fullness of the God-head. That which makes the impassable gulf between Jesus and the other great teachers of mankind is His entire confidence in God as His Father and Friend. No one else among the masters of thought has shared it with Him. Neither Socrates nor Confucius, neither Buddha nor Plato, neither Zoroaster nor Moses, ever said **"I and my Father are one: Father glorify thy Son, that thy Son may also glorify thee: Thou hast loved me from the foundation of the world: All things are delivered unto me of my Father, and no man knoweth the Son but the Father, nor the Father, but the Son."** It was this perfect union of His heart, mind, will, with the heart, mind and will of God, which has made of Jesus the incomparable leader of the human race."

"Theories about Jesus will never take the place of a heart worship of Him. A doctrine labelled 'Christ is All,' will never take the place of a broken, contrite spirit filled with worship to the Christ who really is all."—*Anon*.

SECTION IV

THE SOUL OF JESUS

THE LOVE OF JESUS

“Even as the Father hath loved me, I also have loved you—God does not love me more than I love you.”—*Edward I. Bosworth.*

I

The love of Jesus—the very heart of His consciousness—is declared in the gift of His commandments, in His own perfect example of obedience, in His life of constant, active, divine love—in His sacrifice upon the cross, during His resurrection and ascended life, and in the shedding abroad in our hearts of His love, and peace and joy by the Holy Spirit.

The love of Jesus is the motive of all His teaching and of His whole life's mission. He came as the expression of the love of God for the world. Coming to earth, He brought heaven to men. In order to lift humanity unto heaven, He identified Himself with all human life, taught the way—explicitly—of becoming one with Himself, and then was lifted up to God.

II

In the soul of Jesus, as the very center of His consciousness regarding His attitude toward men, there is the steadfast and deep conviction that the love of the Father, which He came expressly to declare, can be realized and appropriated only through the keeping of His own commandments. He knew in the depths of His own soul, that His coming into the world was not for the purpose of doing away with the necessity for the continual practice of righteousness among men. This absolute necessity for doing the will of God on the part of men, Jesus did not weary in repeating and emphasizing with all His being, and in every conceivable way—by word, and life, and example—and as explicitly and continuously as it was possible for anyone to do. Positively and negatively, and by numerous illustrations and parables, Jesus deemed it necessary to teach this truth, because it was as vital and important as the length and breadth, the height and depth of His very being. This fact stood out in Jesus' consciousness—it was coordinate and coextensive with His love—because Jesus knew in His own soul that neither Himself, nor the Father, could possibly bless men, without imparting to them the divine character: And this could not possibly be

transferred to us except through the keeping of the commandments.

Nowhere except in the actual record of Jesus' words and life has a truth been emphasized in so many different ways—the same identical truth driven home by such varied methods of thought, nor so clearly and forcefully—as He deemed it necessary to teach men the absolute necessity of keeping His own commands, of doing the will of God—in a word, the necessity for the practice of righteousness in all human life. From first to last, therefore, we discover that the active power of the love of Jesus is manifested in the intensity with which He enjoins all men to comply with this unchangeable condition and means of appropriating His own love, and that of the Father—in its truth and blessed fullness.

III

Let us consider the development, character and expression of this love. We read that, as a boy, He “increased” in wisdom and stature, and in favor with God and man. That He “was perfected” through suffering in His manhood. We may, reverently and truly, speak of the influence of His rejection by men upon the actual making of His character. His oneness with the Invisible Father

was "perfected" through the very sense of His rejection and loneliness. Speaking to His immediate disciples, He says, "**Ye shall leave me alone.**" That deeply affected Him, but it also served the high divine end of driving Him into the more perfect oneness with God Himself. He is therefore led to add, "**And yet, I am not alone, because the Father is with me.**"

Human opposition and rejection made Him feel the more keenly, prize the more highly, the approving love of the Father. This sense was so real and strong and ever-present, that when human disapproval reached its climax, He did not lose His self-reverence. He knew in His own soul that He was seeking the highest welfare of all men according to the wise, loving counsel of the Father. He was, therefore, able to bear triumphantly, the outlook and experience of crucifixion.

IV

"He did not commit Himself to men," we read. If He had committed Himself to men, He could not have realized that perfect oneness with God, and therefore, could not have loved men divinely. On the other hand, men would not have been led to recognize in Him the absolute divine—they would

have been led to consider Him to be in need of human, essentially limited and imperfect support. When upon a momentous occasion Jesus apparently did commit Himself to man in His joyful appreciation of Peter's great confession of Himself as the Christ, the Son of the living God, He apparently became lowered in the estimation of the latter in his own self-exaltation. Peter was thus encouraged and led to give his Lord advice and warning. The Master instantly felt the danger and force of the temptation, judging from the violence with which He denounced His chief disciple. Jesus must live His inner life, direct His outer conduct, entirely and absolutely according to the pure, perfect and holy will of the Father Himself.

If any need of Jesus' spiritual nature could have been supplied by voluntary human sympathy and word, the absoluteness of His own communion with the Father would have been to that degree, impaired. He would have therein and therewith become limited to the stage of a creature spirit and consciousness. He would have, for the instant, deviated from the path of the absolute and eternal right. To take anything from man spiritually for His own soul's need, to have found comfort for Himself personally in individual human thought, to have entered into the individual human consciousness, was to have a lim-

ited human outlook for that moment and in that measure. "He knew what was in man," says the inspired writer, and did not need to commit Himself to men. He must tread the winepress alone. God Himself and alone as revealed in Jesus must become the author of man's salvation, the only source of supply for human need, that man may turn from all creation unto Him absolutely, and may thus be led to realize the very glory of the Infinite in his own soul.

The lesson of Jesus' example, and the teaching of His own express words is, that if any man value another man's appreciation of him, and feel joy and encouragement in it—dwell sweetly upon it in his mind and memory—he has thereby come to prize that man's general judgment from which that appreciation proceeded. Otherwise he would not have really prized that appreciation of himself. Thus, having come to prize, however indefinitely or unconsciously, the other's general personal judgment, he has made himself subject to him in a certain real sense—instead of living in the light of God's judgment of his actions alone.

V

Jesus distinctly and earnestly warns men against receiving honor or glory from one another. Concern-

ing Himself, He says, **“I receive not honor from men.”** And regarding the very root or cause of the unbelief of the leading men of His own generation, He declared openly, saying, **“How can ye believe, which receive honor of one another, and seek not the glory which cometh from God only?”** Had these leaders sought this true honor which cometh from God only, they would naturally have believed in Jesus. Regard the glory and honor which comes from God only, says Jesus, then you will be led to prize always God’s judgment only, and be truly and clearly guided according to your understanding of His will. And this will, naturally, make God a living reality to you. For **“There is nothing which will tend to so deepen the sense of God in a man’s life, as the doing of something with expectation of recognition from no one but God.”*** Is this not the teaching of Jesus Himself in His own explicit words that the real merit or worth of a deed is in its being done not **“to be seen of men,”** but in the sight of the Father **“who seeth in secret,”** and who shall surely and openly, really, reward, by bringing us into closer oneness with Himself, with His own character. **“The debts of God are paid with God,”†** in the coin, reverently speaking, of His own character and very Presence.

*Bosworth.

†Emerson

VI

Jesus lived this life of absolute oneness with the Father, in constant communion and perfect fellowship with Him, ever refusing "the very appearance of human flattery." Thus, in order to teach men the life of perfect union and oneness with God, for love of man, Jesus lived that life of "awful isolation" in regard to human sympathy in general. He depended not on human regard. He was indifferent to human esteem, for Himself, for His own satisfaction or pleasure. It was only because of its effect upon the one who became thus related to Him, that He realized its importance. **"Behold, I stand at the door and knock"**—Independent of the individual's regard or honor, with the sole desire to bless that soul, if it is at all possible to bless him. **"If any man open the door, I will come unto him, and sup with him, and he with me."**

Thus did Jesus feel free to faithfully extend His help to all. "His gentleness toward people did not depend on their regard for Him."* He was free from the binding force of any human opinion or judgment of His conduct. He was, therefore, able to love men purely, unselfishly, deeply—better than the individual himself could desire, or

*Charles E. Jefferson.

actually conceive possible for himself. He was thus able to manifest toward men the love, even, of the Eternal Father of mankind.

VII

In harmony with the perfect and unchangeable laws of justice, truth, righteousness and love, Jesus desires to bless every individual man to the very fullest measure. His sense of His own worth, the source of His own peace and joy being in God Himself alone, Jesus, in the very face of arrest, suffering and death at the hand of men, for love of whom He had come down to earth, was able to speak of the gift of His own peace and joy, as His last bequest to those whom He loved the most. Jesus' one concern regarding all men is, that they do not sustain immortal loss by their fixed unfriendly attitude toward Himself—for He was clearly conscious that no man can come to the Father except through Himself. His earnest desire is that by believing in His word, by loving and obeying Him, all men may inherit the peace of God, His own very peace, and the unutterable joy and blessing of eternal life—here and hereafter. His oft-quoted wonderful words, “**Father, forgive them,**” is His unchanging attitude toward every one of His apparent enemies.

VIII

The love of God, the Infinite Father, must be as great as any man can conceive. Indeed, it must be greater than the creature's highest conception of love. We cannot conceive it possible for Jesus to cherish hatred or dislike of any individual or nation on account of whatever personal injury. "We behold in Him the sense of justice outraged by the treatment which He received, and yet without bitterness, without losing His high regard for men, without uttering one unseemly word, without giving expression to one thought or feeling lower than the highest."*

Let us reverently consider the soul of Jesus as revealed in His crucifixion. In order that His character and love might appear in the clearest light and the most convincing aspect, it was put to the severest test imaginable. The great thinker Plato had testified many years before the coming of Christ, as to the manner in which the righteous character might be put to the ultimate test. He said: "First he must be deprived of good opinion; for if he appears to be a righteous man, honor and profit will be given him as such, so that it would then be uncertain whether he were righteous for righteousness' sake,

*George A. Gordon.

or for the sake of honor and profit. Then he must be deprived of every possession except righteousness, and brought into collision with the supreme authority; so that, though he has done nothing amiss, he may be taken for the worst of men, and this that his righteousness may be proved to us by his continuing immovable in the midst of detraction, and all arising therefrom, and unaltered even till death, he being all his life long, though righteous, esteemed unrighteous. They say, however, let the righteous man thus constituted be scourged, blindfolded, and, after he has undergone all kind of torment, bound at the stake, that he may not desire to seem righteous, but to be so."

IX

Jesus was to experience and to withstand just such a test—the most extreme imaginable—of His truth, faithfulness and love. In His arrest, trial and crucifixion, the powers of darkness were apparently making their final assault upon their Enemy. Satan, we read, left Jesus "for a season," after the temptation in the wilderness. We may imagine the evil spirit gathering his resources, summoning all the powers of darkness, to crush, if possible, his antagonist at the last, or to destroy His influence.

Not Satan alone, but the world which He so loved, is now set in array against Jesus. Forsaken by His loved friends; through all His outer senses—intensified by His present over-wrought frame—there was most clearly and powerfully conveyed to His mind the sense of utter loneliness, insufficiency and failure. He was ridiculed, spat upon, struck, most shamefully entreated by all. Not only His own chosen friends had betrayed, denied and forsaken Him,—at one moment of the most extreme darkness, the Father Himself appeared to have positively left Him.

The great temptation of the wilderness, thrice repeated, was to doubt His own consciousness of His divine mission—"If thou art the Son of God." At the last hour, Satan may have whispered these doubts—"Am I deceived? Is there a power greater than God? Is there no room for me in this world?" Real, powerful temptations to doubt again His own consciousness, to doubt the possibilities of human nature, to doubt the living power of the Almighty.

Is there no room for me in this world? Am I to be finally cast away from the earth by the recognized representatives of the religious and political authorities of the world which I came to save and to bless? Men's final bitter attitude toward Him whose whole purpose was to serve and to save them, must have naturally tested His faith in human nature to the

uttermost. It must have severely strained His whole spiritual being. It was the last, bitterest cup of all. We cannot imagine one more bitter. It was all the power of sin concentrated, as it were, into one single cup of experience. God alone could have endured and withstood it with perfect triumph. **“My soul is exceeding sorrowful, even unto death,”** is the extent of His expression of the nature of the extreme burden of earth’s sin and evil, tragedy and sorrow. He was unable or unwilling to even partly relieve Himself, by sharing His feeling, not even with the three chosen closest of His followers in the Garden. To utter it to any man, and thus to seek human consolation, would have possibly foiled His single purpose to save men. Not even the Father, considered as another Being, could share it with Him, or will it to pass away. **“And an angel from heaven appeared, strengthening Him.”** Jesus must drink that bitterest of cups, alone, because one single soul must drink it, if its content and virtue is to be really, fully borne and endured, if the cause and source of all sorrow is to be virtually felt and drunk in; if evil’s extreme power in the world is to be once and forever actually brought out, spent, and effectually destroyed on Calvary.

X

This "death-suffering" and experience of sorrow virtually contributed to the physical dissolution of Jesus on the cross. He bore in His soul the fatal stroke of sin, in order to give the ultimate and undeniable proof of God's love for man, of the deadly nature of sin, and of the power of God to save even to the uttermost—in the newness and glory of the resurrection—life. The human soul is stirred to its depths in view of this supreme tragedy, and yields itself in loving whole-hearted devotion to Jesus, and to the cause for which He died, giving itself to a like service of self-sacrificing love. As the motive of his own mighty missionary labors, Paul wrote, "The love of Christ constraineth us." This must be God's own and only method for the salvation of the world.

XI

We have taken Jesus' own consciousness and words as our only standpoint and guide. Jesus Himself constantly refers to the cross, points, directs men to it, as the one great feature of His own Being. The cross is the utterance of His whole soul. It is the word of the Word which became flesh, expressing His whole consciousness, summing up and enforcing

all His words. Christendom has rightly adopted the sign of the cross as its only emblem. "In the cross of Christ" alone is it possible to realize the perfected oneness of mankind in God.

"Jesus," it has been said, "had no soldiers, wrote nothing; yet He is the one feature of the human race."* The one feature of Jesus is the cross. The cross is, therefore, the one feature of creation, the characteristic of the Eternal.

The cross, even as He has said, uplifted Him before and above "all men" in a prominence unapproached and unapproachable, except as He doth lift up all who will look to Him in faith and obedience to His own divine height of character, even to the extent of sharing His very throne with Himself.

The shameful death, and apparent folly of the cross, became the divine instrument and means for the world's conquest and redemption. It was not to be the miracles of power and of loving ministry that should win Him the human race. It was the revelation of His spirit upon the cross, this accomplishment of His life-work, in the view of which He was so straitened until it was fulfilled and "**finished**"—this was, to His own mind, as it has since been recognized by mankind, the clearest, deepest, highest and most powerful manifestation of God's grace in the

*Edward I. Bosworth.

sight of men. Jesus gathers, concentrates, all His mission into that experience, and definitely lays hold of the human soul, and makes it His own; fulfilling His very word, **"If I be lifted up from the earth, I will draw all men unto myself."**

XII

This is, therefore, reverently speaking, the content of "the soul of Jesus"—fullness of love, even in the face of hatred unto death. This was Christ's experience, attitude and spirit throughout all His ministry, even according to the record of the Gospels. "The Jews took up stones again to stone Him. Jesus answered them, **Many good works have I showed you from the Father; for which of those works do ye stone me?**" This is His attitude and spirit upon the cross, and in His after-resurrection life. After having risen from the dead, Jesus showed His disciples the nail-prints, and His wounded side, without in the least suggesting the cruel hatred and shameful injustice which had caused them. He gave, moreover, His final, all-embracing command to preach **"the good news"** of everlasting love, and forgiveness and full salvation to all the nations **"beginning from Jerusalem."** This is His attitude and spirit in His ascended life, as revealed on the Day of Pentecost,

when, by this unique, wonderful power, He drew to Himself many from among those who had actually clamored for His death by crucifixion.

It is said that Julius Caesar crucified his former captors. Jesus permitted Himself to be crucified, when He had ample power to save Himself, in order to ultimately overcome and abolish the very power which led Him to the death upon the cross—to transform human nature itself into that which it had come to hate. We cannot think of a greater triumph, a higher manifestation of power. The greatest possible victory is not achieved in merely destroying or annihilating an opponent, but in so overcoming his very spirit as to transform him into a friend—to offer perfect forgiveness to your mortal enemy, to save him from the darkness of hate and death into the light of love, to bestow upon him the unspeakable gift of eternal life. To the mind and conscience of man, this is the supreme manifestation of power, as it was actually revealed in the life and death of the God-Man. The human spirit is, therefore, overcome, falls prostrate before the Crucified, and worships Him as none other than the very manifestation of the glory of the Most High.

Jesus loves man supremely. Jesus claims the supreme love of man. Jesus identifies Himself with

all men, and provides the highest motive for men to love each other supremely.

XIII

What, we may ask, is the motive for Jesus' love for man? We may ask with equal reason, why does God send the sunshine and the seasons? Why has He made the earth? Why has He created man, with all his capabilities for progress and blessedness? One is the reason. It underlies the very motive for creation. Our Father is the Good and Perfect One, who exercises His Being, actually lives in loving. His life and joy consist in the blessing of His children. Their good and their sorrow is His own. Jesus is God become flesh to express the Father's inner nature. Hence Jesus' love for men. It is the love of the Father Himself—"the Father Himself loveth you."

XIV

Finally, this love did neither begin nor end with Jesus' earthly course. It is the same yesterday, today, and forever. It was plainly and definitely manifested before men in the concrete life and character of Jesus. It is always as definite, personal, living and active.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps
For Him no depths can drown.

After His resurrection, Jesus appeared to Paul as a positive person, with a definite mind and utterance. He worked in and through Paul's actual concrete life. "The life that I now live," says the great Apostle to the Gentiles, "I live by the faith of the Son of God, who gave Himself for me. I no longer live my own life—Christ is living in me His life."

Jesus lived and labored in and through the multitude of His followers, who like Paul, fellowshiped with His sufferings, and felt the power of His resurrection in their own lives. Jesus was thus continuing His earthly life and ministry of love in a larger way. But His attitude and spirit remained the same. He continued to love the world, though His sect was everywhere spoken against, His followers bitterly persecuted even unto death, and Himself referred to as "that deceiver." He is ever the same active positive Person, the most potent Factor in all the universe.

Jesus is the same personal consciousness—cherishes the same feeling of pity toward those who

persecuted His followers, as He felt toward His own enemies. He is the gift of God who "so loved the world." The love of Jesus includes "**every creature.**" It is the characteristic of God.

SACRIFICE

“There is no flower of life so fragrant as the flower of self-sacrifice.”

“Of England’s idolized Gordon, Lord Wolseley beautifully says: He absolutely ignored self in all he did, and only took in hand what he conceived to be God’s work.”

“*John Wesley*:—The man was honest—he wanted nothing—he gave himself.”

Socrates, when condemned to die, said: “Athenians, I will rather obey God than you; and if you would let me go, and give me my life on condition that I should no more teach my fellow-citizens—sooner than agree to your proposals, I would prefer to die a thousand times.”

“He is despised and rejected of men, a man of sorrows and acquainted with grief: He hath no form or comeliness, we did esteem him smitten of God and afflicted”—He was the Lamb of God, the patient victim, the willing sacrifice.”

“Blackly there surged over His spirit the mighty indifference of the mass of mankind toward the message of God’s fatherhood, of human neighborliness, of spiritual joy and ministry and peace. * * * For a brief time, His spirit went completely under the cloud and tasted, there in the dark, the dregs of human bitterness and loneliness and despair. * * * The mocking crowd and the callous soldiery seemed a leering cartoon that joked at the proposal that men are sons of God.”

“And yet with the consciousness of this transcendent, this solitary dignity, he showed himself destitute of any selfish consciousness of his own importance. As he was unique in his consciousness of dignity and majesty, so he was unique among men in meekness and humility.”

“His great glory is that He was willing to be despised and rejected, to be misunderstood and avoided, if only He could bring the world to God.”

“The world is to be redeemed finally by the labors and religion of men whose days are days of sadness, protest, and suffering, and whose hours of triumph and exaltation are few and far between. Like the Swiss hero who gathered the pikes of the enemy and plunged them into his own bosom to make way for the oncoming patriots—these reformers receive the scorns and sneers and bitter hatreds and cruel scourgings of the enemy. None of them have escaped those mental agonies and soul tempests which attend open conflicts with the prince of darkness.

“A heavenly vision, a pure glance into the soul of the universe, a prayer, a song, and then the return of the cloud, then back again to the wheel of fire.”

“Sacrifice is the first element of religion.”—*Froude*.
“No magnetism is comparable to the magnetism of sacrifice. **And I, if I be lifted up from the earth, will draw all men unto myself.**” “Now he belongs to the ages,” said Sec. Seward upon the martyred death of Abraham Lincoln.

“Nothing that can permanently command and hold and transform the world, is fitted for its work until it has been condemned and crucified by the world.”
—*Gunsaulus*.

“Nothing great is accomplished in this world without sacrifice. It is in consuming itself that the sun engenders life.”—*Charles Wagner*.

“This is the profoundest of all truths, that the whole life of God is the sacrifice of self. Creation itself is sacrifice—the self-impartation of the Divine Being. Love is sacrifice. The death of Christ was the sacrifice of God—the manifestation once in time of that which is the eternal law of His life.”

“So far, the prophets and leaders of the race have been trained in that school. ‘Made perfect through suffering’ is the New Testament description of the training of Jesus.”—*D. L. Moody*.

“Know ye not that the discipline of suffering alone—suffering—has carried men to great heights.”—*Nietzsche*.

“There have been many books that treat of the mystery of sorrow, but only one that bids us glory in tribulation, and count it all joy when we fall into divers afflictions, that so we may be associated with that great fellowship of suffering of which the Incarnate God is the head.”

THE TEMPTATION

“To doubt your own consciousness; to have it suggested for one moment that you are not what you feel yourself to be—to be forced back upon your own mind for an answer to the deeper questions of life, and those questions put by an insinuating foe; to have it said, ‘If Thou be the Son of God,’ after a voice from heaven has said, ‘This is my beloved Son in whom

I am well pleased;’ to doubt that voice for a single moment—that is suffering indeed. To feel for a moment that the noble visions of a lifetime are untrue, mere phantoms of a disordered brain, delusions of an excited mind; to hear a voice saying, and seemingly from thy own heart, ‘Thy claims are presumptuous;’ to believe for one moment that the true is false and the false true—this is suffering indeed.

“Such was the temptation of Christ in the wilderness. At the suggestion of another mind, He doubted His own mind. Another voice made Him doubt the true voice within. There is no greater pain to the earnest heart than that which comes through doubt.

“Has He not made a mistake in being too strict and overbearing with His enemies? Did Satan suggest that He had brought the cross upon Himself by His own presumptuous claims? Was He, after all, the Son of God? He conquered the powers of darkness, and came forth from the garden serene, calm, and majestic, to meet the Judas mob, to pass on to judgment, to ridicule and mockery and deeper humiliation, and thence to the torturing cross, where once more the oft defeated foe, this time through human lips, meets Him with the same temptation as in the wilderness: ‘If Thou be the Son of God come down from the cross.

“The ground of Christ’s greatest temptations was His Sonship.”

“If thou be the Son of God”—Satan would insert into the consciousness of Jesus the possibility, perhaps the probability, that He may be wrong in the estimate of Himself. Other Jews have been, why not He? Satan may be suggesting to the tempted One that others doubtless have, so He may be, out of balance * * * The authorities of earth conspiring to leave

the memory of Jesus only as that of a dangerous blunderer in human and divine affairs." The Man of Galilee—*Gunsaulus*.

"This was the fundamental temptation which continues in all the temptations—'If' thou are the Son of God—If—If—To doubt his consciousness. To look for some external sign and substantiation of His Messiahship."—*Prof. W. J. Hutchins*.

"To do something different from the ordinary."—*Winslow*.

THE CROSS OF CHRIST

"The lonely Christ moves our hearts. He went about among uncomprehending and unsympathetic hearts."

"In fulfilling the Messianic office, He was called to be a Messiah surprisingly different from the one His countrymen were expecting with such eager desire."

"Jesus was made lonely by the peculiarities of His mission. God had laid on Him a special work of infinite importance, and it absorbed Him. He felt straightened until it was accomplished—It invested Him with a sphere of strangeness which produced curiosity in some, hatred in others, awe in most, and a feeling of unlikeness and distance in nearly all."

"How little it was dreamed, as the governor led Him out bleeding from the degradation of the scourge, and said to the multitude, 'Behold the man,'—how little

it was dreamed that the voice of that silent sufferer would thrill the world forever, His face melt the heart of all posterity!"

"From this absolving tone and spirit, came His wondrous and unparalleled power with sinful erring hearts; the outcast woman, whom human scorn would have hardened into brazen effrontery, hearing an unwonted voice of human sympathy, 'Washed His feet with her tears, and wiped them with the hairs of her head.'"—*Robertson*.

"Father, forgive them; for they know not what they do." This prayer was uttered just after He was nailed to the cross by the rough men. In a grander way than the disciples had ever dreamed of, the Saviour thus illustrated His own direction to them: **"Love your enemies, and pray for them that despitefully use you and persecute you."**

"The power to regard men with no bitterness when one is the victim of their injustice is the greatest. One there was who deserved the best and who received the worst, who was the supreme servant of the race, and who was crucified between two thieves. We behold in Him the sense of justice outraged by the treatment which He received, and yet without bitterness, without losing His high regard for men, without uttering one unseemly word, without giving expression to one thought or feeling lower than the highest."—*George A. Gordon*.

"It was a love which faults, desertion, denial, unfaithfulness could not chill, even though they wrung His heart. If ever there was one who might have

despaired, it was He. Full of love Himself, He was met with every sort of unkindness, every kind of derision. He was engaged in the hardest work that man ever tried. He was met by the hatred of the whole world, by torture and the cross; and yet never did the hope of human nature forsake the Redeemer's soul. Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness."—*Robertson*.

"No wonder that He looked toward heaven and sighed. Did you ever have a feeling that no one cared for you, and that the world did not want you, and you felt like putting an end to your life? The Son of God had many such hours down here, hours that His disciples could not enter into, and it must have crushed the life out of Him sometimes. I have often tried to picture that scene, as He stood outside of the walls of that little town of Galilee, rejected by His own kindred; what must have been the loneliness that came over Him as He stood there?

"When He was here and went from village to village, and from town to town, He did not receive a welcome; they did not want Him. 'Every man went into his own house, and Jesus went to the Mount of Olives,' the opening of the eighth chapter of John says. I can imagine that night was one of those lonely nights. Every door in Jerusalem that night was closed against Him. At one time, He said, **'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head.'**

"It just seemed to pain the heart of the Son of God when He was down here, to find so few people that wanted Him. They did not want Him. He came into the world to bless the world, and the world did not want to be blessed. There was not room for Him

in this world, and there is not room for Him yet. The only place they could make room for Him was on the Cross, and put Him there.

“Really, there was no place for Him in this world. They despised Him, and finally they sent Him back to heaven with the words ‘Not Wanted’ plainly written in His pierced hands and bleeding brow. Is it any wonder that He was a man of sorrows?”—*Moody*.

“It is by His conduct upon the cross that we are most drawn to Christ. And that corresponds to His own words: **‘And I, if I be lifted up from the earth, will draw all men unto myself.’** Jesus’ behavior under these taunts was royal. He was betrayed by them into no weak speech or action. He made no bitter or defiant reply. He did not scathe His persecutors with the lightning of His indignation. He was simply, calmly, majestically, pityingly silent. From men He received most ungrateful cruelty. But Jesus in this awful agony, did not resent it. All His suffering did not drown His pity. His gentleness toward people did not depend on their regard for Himself.”—*Charles E. Jefferson*.

“John, the beloved disciple, calls Jesus ‘the Lamb’ over thirty times in the Book of Revelation. He is the only one who calls Him such, and he knew Jesus more intimately than any one of the disciples.”

“This is what Christ says, and the histories of thousands of souls have borne their witness to it, that it is the suffering Saviour, the Saviour in His suffering, that saves the soul.”—*Phillips Brooks*.

“He was of an infinite pity—that hitherto unimagined grandeur of humility which almost rejoices to suffer, because it gives an opportunity to forgive.”

“He was the enduring Christ, not only in the deep mystery of His atonement, but in the lifelong pain of His days. He lived surrounded by an atmosphere of calumny and rejection—There is no hatred like the hatred of religionists who fear that their system is to be overthrown, and that hatred He knew to the full.”—*W. Robertson Nicoll*.

“We can hardly imagine what the cross then was—so different has it now become. It stood almost below hatred, was the instrument of death to the guiltiest and most servile * * * The cross did not eclipse His name, His name transfigured the cross, making it luminous, radiant, a light for the ages, a sign of the gentleness of God.”—*Fairbairn*.

“He sees it clearly. He knows all that you say is His by right, but the way to gain it is by a hard road. It is a great prize, so great that He will pay the price for it * * * If the way to the throne was by way of the cross, as it always is, He was ready to travel that road * * * Let the Pharisees say ‘peasant,’ ‘Galilean,’ ‘wandering prophet,’—what they will. He knows Himself meant to be a King.”

“Jesus wept on the cross to give us infinite encouragement, when, at times, we feel forsaken by Heaven. He was never less forsaken than at that awful moment. Jesus, thou wouldst drink the flowing cup of God given bitterness without the alloy of earthly sympathy! Thyself weeping for everyone, why didst thou feel troubled when others wept for thee?—To solve the great problem of sorrow and pain, to prove that the worst suffering may be the highest blessing of God; Jesus wept.”—*Mozoomdar*.

“It was Himself that He gave—Himself.”—*Luther, Redemption Through Christ*.

“Let us remember that on His cross were the words: ‘This is the King.’ If we think beyond the cross, we see with John in Revelation a throne on which was the slain lamb.”

“All the way up is an ascending scale, marked by increasing power to suffer; and when we look to the Head of all being, to behold by what emblem the Infinite Sovereign chooses to reveal Himself, we behold, in the midst of the throne, ‘A Lamb as it had been slain.’ ”—*Harriett Beecher Stowe.*

“The sufferings of Christ were the true representative symbol and proclamation of what goes on perpetually in God. From them, God wishes the world to learn that sin is put away only through the redemptive suffering of holy love, which He Himself is gladly bearing, and which Christ, His representative and expression, endured before the eyes of men.”

“Here in tragedy is revealed the fact that sin hurts the heart of the Heavenly Father, but does not quench its love. Evidently, mental distress over the sins of men, and not physical wounds in the hands, caused the unexpectedly speedy death of Jesus. In this mental distress, Jesus was a revelation of the pain which the sin of His children causes the heart of the Heavenly Father * * * The most fundamental thing that any father can do to reclaim his children from evil is to show them the feeling of his own heart about their wrongdoing. This has been done once for all in the personal suffering of Jesus’ spirit, which was so bitter as to result in His physical death.”—*E. I. Bosworth.*

THE PASSIVE GRACES

“The active virtues of the Christian, like courage, boldness and zeal, are needful and indeed essential, but are not as beautiful, not as attractive, nor as essentially convincing as the passive graces, such as long-suffering, meekness, patience and *humility*.

“The Saviour was perfect at every point, and yet the world finds itself more moved at His uncomplaining endurance of pain and wrong, than by any positive, forcible act of His life, as when he cleanses the temple with His scourge, confounds and silences his questioning adversaries, or stills the storm on Galilee with a word.

“The silent, thorn-crowned, scourge-lashed sufferer standing before Pilate, or the patient, loving victim nailed to the cross without a word of protest or rebuke, is the spirit and life that bows the hearts of, and is destined to draw all nations to the Son of God at last.

“In like manner, it is not what men do so much that moves us, but what they endure and suffer, that swells the heart, fills the eye, and commands our admiration and imitation * * * Loneliness, loss of friends, life-injuries and wrongs; misrepresentations and slanders; indifference and ingratitude; denials and betrayals; Gethsemanes, Gabbathas and Golgothas are all mighty in their sad, awful power to bring out and up to their perfection the graces of the soul.”—*B. Carradine*.

“It is not alone His utter surrender of will that excites our admiration, but it is the consciousness that His whole being went with the will in glad obedience, and then we learn the meaning of the ‘Lamb slain.’ Jesus said, ‘I delight to do thy will.’ Whether it was success or bitterest persecution, it was all the same—no chafing, no resistance, no questioning, but absolute brokenness of spirit.”

THE LOVE OF CHRIST

“Love is the only fire which is hot enough to melt the iron obstinacy of a creature’s will.”

“Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake, hath forgiven you.”

“‘They love each other without knowing each other,’ the pagans said in amazement of the early Christians.”

Thy love, thy longing are not thine,
Reflections of a love divine:
Thy very prayer to thee was given,
Itself a messenger from heaven.

“I tell you there is one thing that draws above everything else in this world, and that is love.”—*Moody*.

“A Christian is one who loves those whom he does not like.”—*Rev. Lewis Bond*.

“By this shall all men know that ye are my disciples, if ye have love one to another.”

“Put together all the tenderest love you know of, the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin, perhaps, to have some faint glimpse of what the love of God is.”—*H. W. S.*

“The longer we live, the less we care to speak of our love to God, and the more we dwell on God’s love to us. There is no sweeter atmosphere in which to live than the perpetual consciousness that God loves us.”

“God is more near to our souls than our own bodies. Weary, tired, gloomy, glad or cheerful, look up and smile. God is love. God loves you.”

“God has no other power whereby to draw us unto Himself than His ‘bands of love.’ ”

“If you would imitate Christ, take sin by the throat, and the sinner by the hand.”—*W. H. H. Murray*.

“If only we might realize that the good God loves us more than we love him—more than we love ourselves.”—*Joseph Roux*.

“God’s glory is His goodness. Not His power, wisdom, justice, truth—His goodness is the deepest, truest reflection of Jehovah. O joy, that my God is good! God is God because He is essentially good. I must be good to be Godlike. Christ—goodness embodied—Jehovah incarnate.”—*Frank W. Gunsaulus*.

“I believe that love reigns and that love will prevail. I believe that He says to me every morning: ‘Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made by the wisdom of God, the basis on which He will build blessings.’ ”—*Thomas Erskine*.

“More arresting than the reverence of Jesus for His God, is the reverence that Jesus had for man. Sometimes you reverence a man because you do not know him well; you get to know him better, and your reverence dies. Christ knew men thoroughly. If you

had seen what Christ had seen, you would have spurned your brother. But Christ revered him still, thought it was worth his while to teach him, thought man great enough to live for, to die for.—For you and me, fallen men, yet still in our ruin not without tokens of a heavenly greatness, and of the God who made us in His own image.”—*Robertson*.

“Who ventures as He did, upon the power of Love, in sanguine hopefulness of the most irreclaimable? Who makes ‘that,’ the divine humility of Christ, ‘the gospel?’ More than by eloquence, more than by accurate doctrine, more than by ecclesiastical order, more than by any doctrine trusted to by the most earnest and holy men, shall we and others, sinful rebels, outcasts, be won to Christ by that central truth of all the gospel,—the entireness of the Redeemer’s sympathy. In other words, *the love of Jesus*.”—*Robertson*.

It has been said that the essential thing of being a Christian, “the only true orthodoxy,” is to have the Spirit of Christ. In the words of Paul, “If any man hath not the Spirit of Christ, he is none of His.” But, again, what is the essential and outstanding characteristic of this Spirit of Christ? Who shall determine this, but Christ Himself, and Christ alone? **“By this shall all men know that ye are my disciples, if ye have love for one another.”** *Love*, therefore, and undoubtedly, is the one outstanding emphasis of the words and personal example of Jesus. “The soul of Jesus,” therefore, what is it but “The love of Jesus?”

A very successful evangelist (D. L. Moody) was once asked, "How can a man know that he has the baptism of the Holy Spirit?"—which was promised of the Father and which Jesus had sent down on His disciples on the day of Pentecost. His answer was to the effect that if one's heart is full of love—not only toward his friends, but also for his enemies—he may be sure that he has this power from on high. This is, indeed, and finally, the Spirit of Jesus, and the one who has this love, to that very measure is a true disciple—he is a "Christian" after the word and example of the Master Himself.

"He began His ministry at the Jordan river with no temporal means, no income, and no vocation but to love God and to bless men."

"Divine patience and infinite love knew no wearying. He had to will it, and He would walk free, but He came to die for man, and He would not shrink from doing so."

"This poor world is groaning and sighing for sympathy—human sympathy. I am quite sure it was that in Christ's life which touched the hearts of the common people."—*Moody*.

"Once in human history, we meet a being who never did an injury—and never lost an opportunity of doing good."

"He identified Himself with all the outcasts, prisoners, sick and destitute—all unhappy victims bleed-

ing under the miseries of humanity, and invoked for them the same tender treatment that He thought He deserved Himself."

"His Father's Spirit is the secret of His patient love for His disciples, which even the treachery of Judas Iscariot cannot exhaust."

"The goodness of Jesus surpassed that of any other character in history—Those moral qualities by which He has bowed down the world before Him."

"Jesus speaks of the Holy Spirit as 'another' Comforter,—He was Himself the great 'Comforter' of His disciples."

How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears.

"Even if we give our bodies to be burned with African fever, and have not love, we are nothing.—*Dan Crawford.*

"Love is the great thing, and not mere talent. If you love a man, and love him for about ten years, you can do almost anything with him."—*Dr. Henry Van Allen of India.*

"His gentleness toward people did not depend on their regard for Him. We are sure of the forgiving love of God because of the compassion of Jesus toward those that caused Him such pain."

"If we observe His loving and friendly companionship with His disciples, if we note how He rebuked without rejecting them, this will support and comfort

us in every kind of trial. And this is the best and most excellent thing we have in Christ.”—*Luther*.

“No matter what they said about Him, or did against Him, they could not turn Him sour.”—*Jefferson*.

“He was never engrossed by His own affairs, but ever ready to give Himself up to those of others. It is His grand peculiarity that there is a total oblivion of self in His whole life—There had never appeared in any age such a man, such a friend, or such a helper. To win all, He moved as a man among men, a friend among friends, a helper amongst all who needed help; declining every outward honor or flattery, or even the appearance of either.”—*Cunningham Geikie*.

“I lift before you this day a face sweeter than any mother’s. The prophets tried to tell you about it, and they said, ‘Fairer than the sons of men and altogether lovely.’

“This is His highest honor, to have desired no exclusive honor. The name which is above every name, is the name He wishes us all to share with Him.”—*J. Wilber Chapman*.

“The disciples’ last vision of Jesus was of one stretching out hands of blessing over them and disappearing into heaven. There is no reason to suppose that Jesus’ disposition has changed. His devotion to the welfare of men was no passing mood.”—*Bosworth*.

“If we inquire what was the soul of this activity, we shall be constrained to say that it is the life of the Saviour which is here depicted—a life dedicated to the poor, the sick, the despised, the forsaken—a life of devotion to the unhappy, to deliver them from the

sorrows of life, and especially from depression of soul. Publicans and sinners, the mourners and the sorrowing, these are the company He seeks. A spirit of compassionate love and beneficent kindness, animates every act of His life."

"While the first three gospels tell of what Jesus did and said,—the fourth gospel frequently recurs to what Jesus said of Himself."

"The world needs not to be enlightened so much, as to be loved. Of the two Apostles, John was the one who knew God the better, came closer to Him on the very inmost of Him—In our best moments of Christian experience, it is John's gospel and letters, rather than Paul, that we like read to us."

"The highest ideal of man must ever be, that his soul reflects the image of his Creator, and this image can only be that of pure, all-embracing love, to God and man, for God is love. 'Love' is the only word which can alone express the whole mind and character of God. It is not one of the attributes of God, but the sum of them all. Love is the essence of Deity—that which makes it Deity.

"Verily, then, the more one loves, the nearer he approaches to God, for God is the spirit of infinite love. **'That the love wherewith thou lovedst me may be in them, and I in them.'** God Almighty loves you just as much as He loves Christ, if you are in Christ."

"The thing that makes a man a Christian is the love that is in his heart. We do not ask, however, 'Do you love?' but 'What do you think?' The world needs not so much to be enlightened, as to be loved."

SECTION V

COME UNTO ME—FOLLOW ME

And He said unto all, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

I

The sum and substance of all the commandments of God, of all the Scriptures, is contained in the definite, characteristic command of Jesus, "**Follow Me!**" "This is the end of the matter," says the author of the Book of Ecclesiastes, "all hath been heard: fear God, and keep His commandments; for this is the whole duty of man." According to the plain teaching of Jesus, to follow Himself comprehends absolutely, the whole duty of every human being.

Moses and Elijah appeared with Jesus on the Mount, "and there came a voice out of the cloud, saying, "This is my beloved Son: hear Him. And when the cloud was past, Jesus was found alone." He fulfilled Law and Prophecy in Himself, therefore His command and earnest exhortation, "**Come unto me: Follow me!**"

Socrates was talking with one of his disciples, and by one of those prophetic flashes which strike us in his teachings, he announced that one day a personage would come who would reveal what God is. Likewise Plato, another of the great thinkers of the ancient world, had expressed the conviction that some day the moral law would become incarnated into personal life. Jesus, therefore, fulfills not only the prophecies of the Scriptures, but is also an answer to the cry of the whole world, as expressed in the earnest plea of the Latin thinker: 'I need a God who can speak to me and can lead me.' You will be following the living God Himself, when you follow, me, says Jesus. Tennyson wrote of the "one increasing purpose" running throughout all the ages. Jesus sums up the spirit of His own teaching, and therefore of all Scripture, and of all truth, and declares the purpose of the Eternal One is His own oft-repeated command: "**Follow Me.**"

II

The one true religion was first revealed to the people of Israel. In Jesus, the laws and the prophecies that were given to the Jewish people, were consummated and fulfilled. Jesus was seen during His own time, and throughout many succeeding

centuries, in the light of Judaism. According to His own words, this was putting new wine into old bottles, and would be a disastrous mistake. "Plain and unquestionable though the relation of Jesus to His kingdom in His own thought appears to be, it has largely failed of recognition among His followers, even from the beginning of Christian history. Nor is this altogether strange. The Kingdom of God was founded among the Jews, over whose thought and life the Old Testament exercised so profound an influence, that Jewish disciples could not at once appreciate the newness and absoluteness of the Gospel. They read Jesus into their Scriptures rather than read their Scriptures in the light of Jesus."*

The correct and final understanding of the teaching, character and mission of Jesus cannot be through interpreting it in the light of the Scriptures—which also involves Judaism—but in the very light of His own words and life. Thus alone may we discover the comprehensiveness of His Personality, the absolute universality of His mission. The Old Testament concerns, plainly and primarily, those times and conditions in which it came into being. Even the Epistles of the New Testament are addressed to those particular conditions prevailing at the time.

*George H. Gilbert.

Jesus plainly and confessedly speaks to all the world, and unto all the ages.

III

“Let the word of Christ explain itself. This is, and must ever be, a matter of fundamental importance.”* “At every step, His action is interpreted and explained by His words.”† To be in the very centre of the pure truth, we must let the words of Christ explain His other words; His words explain His actions; His actions explain His other actions; Let His whole life, His entire spirit, explain every portion of His own revelation. But His whole life and spirit and all of His words centre naturally and entirely in His own consciousness. This, therefore, which one cannot reaffirm too often, is the final fundamental of our faith. Jesus, Jesus alone, is the ultimate and eternal truth in all of its single original purity and essence.

Let us seek, find and follow Jesus, therefore—His own theology and doctrine, creed and confession. And what is this? It is His own self and Person. His words direct men constantly, definitely, unmistakably unto Himself. He is Himself the One absolute and all-sufficient creed. Had He considered creeds and confessions to be necessary other than

*Rudolph Stier.

†Henry Van Dyke.

that recorded in His own Person and life, He would no doubt have given at least a model of one, even as He has taught us the model prayer. Life itself, actual personal daily conduct, was ever to stand as the only true sign of the genuine loyalty and the sincere discipleship. **“By this shall all men know that ye are my disciples, if ye have love one toward another,”** says the Master. “I have often wondered,” said the lone thinker of Amsterdam, “that persons who make a boast of professing the Christian religion, namely, love, joy, peace, temperance and charity to all men, should quarrel with such rancorous animosity, and display daily towards one another such bitter hatred, that this, rather than the virtues they claim, is the readiest criterion of their faith.”*

If Jesus' own words were taken as the only guide of the Christian's life and conduct and standing, such criticism would have no place. Such plain and unmistakable words as **“Not every one that saith, Lord, Lord—but he that doeth the will of my Father—By their fruits ye shall know them—By this shall all men know that ye are my disciples, if ye have love”**—teach us that according to Jesus Himself, the only real confession is life and conduct, the keeping of the commandments, the walking in

*Spinoza.

His own footsteps. It is "**come after me—follow thou me,**" from the first chapter of the disciple's life to the very end. This is the only true orthodoxy—the very teaching of the Master.

V

Imputed righteousness, salvation by grace, justification by faith may be literal Scriptural phrases or doctrines, but, like other portions of Scripture, being only partial expressions of Christian truth they may be misinterpreted, misunderstood, or misused. The evil one may even quote Scripture to further his own design and purpose. This truth is also Scriptural as shown in the Master's temptation in the wilderness. Let us, like our Master and Divine Exemplar meet Scripture with Scripture. "The free gift of God is eternal life." But how is this free gift to be received and retained? "He that believeth hath passed from death into life." Believing is indeed declared very plainly in many portions of Scripture to be the only way of salvation; but is it reasonable—or even Scriptural—to take only certain passages of Scripture, and ignore other passages of Scripture?

There are a larger number of passages—and with much stronger emphasis of language in

the words of the Master Himself, teaching that obedience, the keeping of His own commandments, is the only way of coming into possession of eternal life, than the suggestion that belief of itself and alone assures the believer's entrance into "**life eternal.**" Not that this can possibly be earned or merited, for Scripture, reason, and the experience and testimony of Christians agree in declaring, that the only means of truly having eternal life, of taking this free gift of God, is by believing in Jesus in such a true sense, that belief shall have become identified with the absolute surrender of the self, and the constant, whole-hearted keeping of His commandments. Addressing those who had expressed belief in Himself, Jesus said, "**If ye continue in my word, then are ye my disciples indeed.**" This and other words of the Master teach that believing is not sufficient unto the true discipleship and salvation. As an earnest Christian worker has expressed it "The desire for an easy religion has made the doctrine of faith, faith only, a popular doctrine."* The famous phrase of Luther "The just shall live by faith," which he discovered in one of Paul's Epistles and which so strongly gripped his mind and conscience, bringing relief to his soul, and became, in turn the very watchword of the great Reformation, was plainly a natural recoil from

*Mrs. E. G. White.

the seeking of salvation by the works of the law—which meant, in his time, mere obedience to lifeless ceremonial observances. These were far different from the good works which Jesus emphasized and extolled by His own example as well as word. **“Many good works have I shown you from the Father—that men seeing your good works, may glorify your Father * * ***” One of the most accurate summaries of the life and purpose of the Man of Nazareth is this: “He went about doing good.” In order to follow Him, therefore, we too, must go about doing good—engage in **“good works.”**

VI

It is most important and vital beyond the power of words to express, that Jesus Himself and alone should be exalted for whatever conceals Him, hinders the progress of the Kingdom of God, stands in the way of human salvation and blessing. “Away with him! Crucify him,” cried the people of His own day. Neglect of this, His great command—**“Follow Me”**—the giving it a secondary place—the practical usurpation of His place as the Supreme leader and guide on the part of Churches, denominations, theologies, councils and creeds or “disciplines,” tends to put Jesus out of the way. But man can never be satisfied with anything other than **“the living bread**

which came down from heaven." Religious unsettlement and uncertainty is the certain result of all attempts to substitute anything whatever for Himself. Hence the present shaking of the foundations of faith—so that "those things which cannot be shaken"—which are vital and eternal, may alone remain.

VII

It is always during times of the greatest darkness and need that Jesus appears the most clearly—in the "night visions" we behold Him coming in the clouds of heaven. When in the dark ages the night had gathered thick around the witnesses of the truth of Jesus, John Huss saw the vision in the coming clouds and said: "I hold this for certain that the image of Christ shall never be effaced. They have wished to destroy it, but it shall be painted again in the hearts of men by painters abler than myself." The flames consumed the body of the noble seer, but his vision lived. After him came Martin Luther. "This monk," they said of him, "will put all the doctors to the route. He will introduce a new kind of doctrine, and will reform the whole church. He builds upon the words of Christ, and no one can either resist or overthrow that word." Jesus had said, "**Whosoever builds**

upon my words by doing them, he has builded upon the solid rock—for heaven and earth shall pass away, but my words shall never pass away.” “For if we are certain of this,” said Luther, “that what He thinks, speaks and wills, the Father also wills, then I can defy all that may fight and rage at me. For here in Christ I have the Father’s heart and will.”

VIII

Luther, however, did not build directly nor altogether upon the words of Christ. The time was not ripe for this. He had a special work to achieve. He was thus given a particular vision of the truth of God. His mind was deeply stirred by the evil of the doctrine of salvation by works, as works were then understood to mean—namely, useless ceremonialism. He was thus led and given to see every where in Scripture, the teaching of salvation by faith. “All Scripture is so ordered,” he said, “as always to urge this saying”—the just shall live by faith. He makes, therefore, an arbitrary selection of some books of Scripture: “St. John’s Gospel and First Epistle, St. Paul’s Epistles, especially those to the Romans, Galatians and Ephesians, and St. Peter’s First Epistle, these are the books which show Christ to you,” he said, “and teach everything

which it is necessary for you to know, even though you never saw or heard any other books.”

Such discrimination, even from so valiant a leader, are, of course, personal and arbitrary. To distinguish Christ's own words, however, from all other words, is the plain and earnest teaching of the Master Himself, when He draws definite attention to them, **“These sayings of mine—my words—my commandments—whatsoever I have commanded you.”** And since He makes the distinction, we must, if we will follow Him as our final Authority.

IX

John Wesley testifies that he began his real Christian life on hearing read the words of Luther on Paul's Epistle to the Romans, when his heart became “strangely warmed.” The watchword of Luther whose thought has so mightily moulded after Reformation ideas, was taken from Paul's writing “the just shall live by faith.” Paul took his gospel not from the men who were committed with the Revelation of the Word which “was made flesh and dwelt among us,” but “by revelation of Jesus Christ.”

In a way, just as the Israelites kept in touch with Jehovah through Moses, the Christian world has

been following Jesus mainly through the Apostle Paul. Through him, however, the world has been prepared for the fulfilment of the time when the very words of Jesus will be followed by mankind. When the present religious unsettlement and uncertainty will have led us to this fundamental view, it will be recognized as a most blessed, clear, divine leading. **“The sun shall be darkened, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven.”**

X

Centuries ago, an architect undertook to build an edifice which was to become his masterpiece and lasting monument. “I am building for eternity,” he said, and sought solid foundation. He dug down deep, and erected with pride and care St. Paul’s Cathedral in London. Today, the noble structure is tottering because the architect had been mistaken in his foundation. He had built, not on the original “mother earth” foundation which he had sought, but on the “made earth” which had gathered afterward, and had covered the old original creation. Jesus has said, **“Upon this rock I will build my church, and the gates of Hell shall not prevail against it.”**

It is because our theology and teaching of religion is mainly, if not entirely, founded upon the epistles written by His disciples—instead of being built directly upon Himself as the solid Rock Foundation, that we have this uncertainty, and the apparent shaking of the very fundamentals of faith and religion. It is not Peter nor Paul nor Luther that we want for our ultimate foundation, but the very words, life—yea, living Presence of the Lord Jesus Himself. The word and life and spirit of the Son of Man expresses the eternal characteristic of human nature, the “mother earth” of all human ages, the very image of the Infinite. Therefore, did Jesus declare with such divine assurance: **“Heaven and earth shall pass away, but my words shall not pass away.”** And he who would build for eternity, must build upon those very words. The sun may then be darkened, the stars fall from heaven, the powers of heaven may be shaken, and all pass away, but he that builds on “The Word of God” shall endure forever.

XI

Jesus does not require mere mechanical obedience to His teaching. **“The flesh profiteth nothing: it is the spirit that giveth life: my words, they are spirit and they are life.”** The literal language which He

used, may be likened to the flesh and blood, or to the swaddling-clothes, in which the babe was wrapped—enfolding spirit and life. The doing of His words, in their inner meaning and spirit, will unfold the Living Presence within—“**we will come unto him, and make our abode with him.**”

It has been said that “John the Fourth Evangelist, who adheres with the least tenacity of all to the literal original expression, gives us, nevertheless, as is manifest to everyone, the words of the Word in their most spiritual and living reality.”* Because he had himself drunk in the Master’s spirit, by whole-hearted obedience to His expressed will. Thus he has given to us the words of Jesus “in their most spiritual and living reality.”

XII

“**Follow me,**” expresses truth and duty, which are not mechanical or literal, but spiritual and real. In order to teach this essential truth the more plainly, perhaps, a man who had not seen Jesus in the flesh, who did not belong to the twelve, was chosen to labor more “mightily” than the Master’s immediate disciples. This must be one of the lessons from the life and labors of Paul—to teach all that Jesus seeks

*Rudolph Stier.

the following which is in spirit and in truth. This fact stands for the encouragement of believers in all the coming ages, who shall not have seen Jesus of Nazareth in the flesh—who cannot have, therefore, the apparent advantages of the disciples of the Lord, but who will inherit the greater blessing according to the word of Jesus addressed to one of His immediate followers: **“Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”**

XIII

Coming through the Christian centuries even to our own times, we find one who is universally acknowledged to have closely approximated the very Spirit of the Man of Nazareth. Indeed, he has been lovingly and reverently called “A Christ in miniature”—and yet never saw his way clear to become formally associated with Christ’s professed following. Abraham Lincoln is said to have stated his views of church membership thus: “I have never united myself to any church. I found difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe

over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, **'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,'** that church shall I join with all my heart and soul." Had the church, therefore, in accordance with the very word of the Master followed His own life and spirit and very teaching, Lincoln would have had no cause for mental reservation, no difficulty in giving assent, to the plain and simple teaching of the Saviour, and would have united, formally and in public confession, with some church "with all his heart and soul."

From the original manuscript of one of Lincoln's speeches, these words were transferred: "Twenty-two years ago, Judge Douglas and I first became acquainted. We were both ambitious—I, perhaps quite as much so as he. With me, the race of ambition has been a failure—a flat failure; with him, it has been one of splendid success. His name fills the nation, and is not unknown even in foreign lands. I affect no contempt for the high eminence he has reached—so reached, that the oppressed of my species might have shared with me in the elevation. I would rather stand on that eminence, than wear the richest crown that ever pressed a monarch's

brow." Is not this a spirit like unto Him whose life was once likewise "a flat failure" from the standpoint of the world, and who, in the very midst of His rejection and coming ignominious death, declared in His own unembittered and triumphant love, "**And I, if I be lifted up from the earth, will draw all men unto myself.**"?

On Good Friday night, the night in which Jesus was crucified between two thieves, Abraham Lincoln, having worn his crown of thorns, having finally accomplished the work which Providence had called him unto, was shot by an assassin. "A thousand years hence," a Southern writer has said, "no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling, than that which tells the story of his life and death."* In the reverent words of a Christian educator: "On that same night—separated by a score of centuries—Lincoln had given his life in order to save a nation, as Jesus had died to save the world."† Lincoln had been all his life a true, though not formally professed, follower of Jesus Christ, faithfully and conscientiously shaping his life according to the teaching of the Saviour in His Sermon on the Mount, to the extent, even, of loving his enemies as himself, exemplifying

*Henry Watterson.

†Cyrus Northrup.

the very life of "the Man of Sorrows" unto the very end. In this spirit he carried on his work, finished his task "With malice toward none, and with charity for all" according to the very Spirit of the Nazarene.

XIV

And when we come to the nations of the world, there is one which is likewise universally recognized as "the martyr nation," which nevertheless is found outside the general pale of orthodoxy. A nation which was the first to follow—has followed the most closely—"the blood-stained footprints of the Saviour."† Moreover, while other nations fought and bled for the sake of doctrines, Armenia has ever been devoted to the *Person* of Jesus. According to a well authenticated tradition, Apkar, king of Armenia, having heard of the persecution of Jesus on the part of His enemies, sent messengers to our Lord, inviting Him to seek asylum in his country. There is also preserved among this people, the tradition and the original of the napkin with which a devout woman of Jerusalem wiped the Saviour's face, as cross-laden, He was mounting Calvary's hill. The miraculous imprinting of the features of the suffering Saviour upon the napkin, and its preservation among this people, is emblematic of Armenia's

†Pope Leo XIII.

mission to preserve and restore to the world the personal features of the Man of Sorrows by bearing branded upon its national body "the Marks of the Lord Jesus."

XV

It is the whole of Jesus, reverently speaking, which we are required to follow, and live by, and this requires in turn, the entire capacities of a man—the outer and inner activities of soul, mind and body—that we may follow Jesus "in spirit and in truth." **"I will manifest myself to him who has my commandments and keeps them."** The manifestation and real fellowship of Jesus is personal, individual and immediate. For this true following—that alone which He recognizes and earnestly seeks—no intermediary whatsoever of church, or priest, or Book, or creed, or any other medium is essential. To each individual person, the living ever-present Lord addresses as of old the one great all-comprehensive command—**"Follow ME!"**

The keeping of the commandments is comprehended in the gift of Himself to the human soul. Personality and word are one in the teaching of the Master of men. Jesus says, keep my words, and also **"Come unto me: follow me."** Himself is the fountain and goal of His teaching. It is not merely

“learn of me,” but also “live in me.” How many times did He speak in the simple phrase, **I am the way, the door, the good shepherd, the bread of life, the resurrection.** Words are nothing in themselves except as they reveal the will of a living person or act in and through a living mind and personality, and thus connect the active soul of man with his living Creator, Saviour and Friend. God Himself is the real life of the soul—the bread of life, the water of life—and all human need—life itself continually flows from and is supplied fully and immediately by the living God. It is not true that “I think, therefore I am.” It is perfectly and absolutely true, however, that, “God is, therefore I am.” As one has justly said, “That which says ‘I’ in me, is a breath of God.”*

XVII

It has been said that “The new criticism denies the infallibility of the Bible (has corrected some errors about the *form* of Holy Scripture, and instructed us in its historical evolution‡)—as the Protestant Reformation denied the infallibility of the Church.”† Again: “The error of Protestantism has been that of substituting the Book for spiritual life,

*Carlyle.

†Lyman Abbott.

‡Rev. John Watson.

in lieu of regarding the Book as an expression of spiritual life, and a means of developing spiritual life in others.”† God is constantly drawing us closer to Himself—to His own Personal Life. The office of the true preacher is to teach that “God is, not was: that He speaketh, not spake.”** We should not be attached to the Book to the extent and in a way which will exclude the possibility of our seeing immediately the Living One everywhere around us and within us in all of His own creation and living works. There can be no final ground of guidance but the infallible God Himself. Only then will our religion and worship become true and real and living with an absolute, positive and satisfying finality.

XVIII

Jesus leads us to this very standpoint. He trained His disciples until they were ready to receive the immediate gift of the Holy Spirit. A letter from a friend is very welcome and enjoyable. But when the friend himself arrives, we are naturally occupied with his own personal companionship, to the very neglect and exclusion of his missive. The letter communication was from the friend himself, and it told of himself, and of his approaching personal

†August Sabatier.

**Emerson.

visit. His coming, therefore, is not contrary to the communication by letter, it is on the other hand, in entire harmony with the content of the letter.

Jesus taught that the Scriptures testify of Himself, and tell of His own coming, and yet, as He said, many of His own time refused to recognize Him and come to Himself—though they were continually “searching the Scriptures.” The disciples, on the other hand, had no need for searching the Scriptures because they had the personal association of the very object and substance of Scripture in the Lord Jesus, in His own immediate Presence.

XIX

Of the final state, as revealed through the beloved John in the Book of Revelation, we read: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Will there be any more need for mere letters and books and churches, when the very Substance and Reality—the Personal Presence of the Living One, the Giver of all life—is among men? “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” For, “Behold the tabernacle of God is with men, and he will dwell with them, and

they shall be His people, and God Himself shall be with them.”

XX

A word is the expression of one's mind and will and being. Jesus is "the Word" of God. Language alone is insufficient and incapable of expressing one's whole mind and spirit. Therefore "the Word became flesh and dwelt among us." The Bible, therefore, cannot be regarded in reality and in the perfect sense "the Word of God." No *book*, however sacred, can express personality. The Word must put on flesh, take on the form of a rounded life and being, in order that it may express in reality and in truth, the life and being and full and perfect will of God. Otherwise, Jesus need not have come. When He came, as He has expressly declared to men, the Bible ceased to occupy the first place in the revelation of the will and love and life of God. The Scriptures merely "**testified**" of Himself. He is the true and real word and will of the Father made manifest before all men. We will follow, therefore, not the Bible, but Jesus Himself personally, for in Himself alone is eternal life. The voice from heaven testified also, commanding all men to "hear him!" And when we come to Jesus Himself, this is the very thing which He teaches and commands, because He is the

“True and Faithful” One, namely, to come unto Himself—to follow Him personally.

XX

To follow Jesus is the highest ambition conceivable—beside which all other desires seem utterly vain. The giving up of our will wholly, and the taking on entirely of the will of another, does not in the least weaken our character, nor lessen our highest possibilities of achievement. The human will becomes its real self, assumes its essential—its deepest and highest—characteristic, when it surrenders—according to the law of its very being—to the Almighty Will which is the Living Creator and Sustainer of All. God is the very root, source and life of the entire being of a man, including even his capacity for individual choice and will power. Jesus, Son of God and Son of Man, said not only “**I can do nothing of myself,**” but also “**I do nothing of myself.**” Both from a mysterious necessity, therefore—in acknowledgement of the fact, perhaps, that man’s being is in reality and utterly dependent upon God—and also of His own free will, Jesus *chose* to do nothing of Himself. To recognize this fact of our utter dependence upon the One in Whom we live, move and have our entire being, the

utter and complete giving up of our self-will, means the breaking down of the limiting features of our nature, and letting the infinite fullness of the Divine Being become consciously ours—"making His abode with us." This did Jesus in perfection, and earnestly invites us to follow His example. For the highest place which any man can ever hope to reach, is to realize the very Spirit of Christ, the God-Man—the spirit of perfect oneness with the Personality and Spirit of the Infinite One, who fills all things and is essentially man's all in all.

XXI

"The greatness of Socrates and Plato, of Elijah and Isaiah, may be surpassed," says one. "If they had possessed the knowledge and the life imparted by Christ, what would they have been!" What on this earth can begin to compare with the prize which Jesus offers to the aspiring soul? **"If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honor."**

It has been said that Napoleon Buonaparte was not ambitious enough. He was himself compelled to confess finally, the comparative insignificance of his

designs. "Alexander, Caesar, Charlemagne and myself founded great empires," he has said. "But upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire on love, and to this very day, millions would die for Him. Here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates unto Himself, not a nation, but the whole human race."

The successful Christian evangelist rightfully declares that he would not exchange his place with the mightiest throne on earth. For Christ has promised and said: "**He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne.**" We may follow Jesus unto the mountain-top, wherein, one with Himself, we shall reign as kings unto the ages of the ages, according to His own unfailing and Omnipotent Word.

FOLLOWING GOD

“The soul of man is governed by the law of suggestion. His whole life is controlled, for good or evil, by the dominant suggestions that find lodgment in his soul. * * * Let suggestion, therefore, be received wholly and always from the supreme God, and life becomes strong and divine.”

“In constant dependence, in uninterrupted communion with God is your salvation, peace, joy, your preparation for pure, faithful, complete living.”—*Froebel*.

“If we commit our way unto the Lord, let us take comfort of believing that He directs our steps. *Whatever God wills is the holy path of our destiny to be trodden without fear.*”

“There is absolutely no limit to the power of the Lord to use a personality surrendered to Him. God Himself only knows what He can do with us if we but let Him.”—*Ira C. Landrith*.

“Thou, O God, hast made us for Thyself, and the heart never resteth till it findeth Thee.”—*Augustine*.

“It was a series of inspirations. It was the case of a man following a direct personal revelation. The success of any man in life is to be measured by his obedience or disobedience to his own individual heavenly vision.”—*William Booth*.

“Listen to the voice within your own soul and obey.”

“Men have come to speak of the revelation as somewhat long ago given and done, as if God were dead. Books are for nothing but to inspire. The one thing of value in the world is the active soul. This every man contains within him. * * * When he can read God directly, the hour is too precious to be wasted in other men’s transcripts of their readings.”—*Emerson*.

“I never knew a man who was so continuously conscious of his dependence upon God. God is very real to him. * * * He trusts his intuitions. He believes the Spirit speaks to him through them.”—*Gipsy Smith*.

“Just follow the Spirit as the children of Israel followed the cloud in the wilderness. When the cloud moved, they moved; and when the cloud rested, they rested. They kept their eye on the cloud.”—*Moody*.

“His whole life is absolutely dominated by this spirit of consecration to another’s will. He never asked the Father, ‘Help me to accomplish my will’; he asked the Father, ‘Help me to accomplish thy will.’ * * * the identification of His will with the will of the Father. The supreme, masterful wish of His life was to accomplish His Father’s will. Self will is not the strongest will. The strongest will is one that is devoted to a great mission, and loyal to a great leader. Such was the will of Jesus. To see that God has a purpose to accomplish, a will to achieve, and to be eager to share with Him, at whatever cost to ourselves, in accomplishing that purpose—that is true religion.”

“I have scarcely done what I would myself have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself.”—*F. W. Farrar*.

“Do not pray and then forget God. Bear Him always in your thoughts, and consult Him always re-

specting your purposes. Attempt nothing without Him. As the years pass, He will speak more clearly to you."—*William Booth*.

"God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place."—*Ruskin*.

"Resemblance to God results from our intimacy with Him. We soon assume the manners of those with whom we are familiar, especially if we love and revere them."

"The end of life is to be like unto God, and the soul following God will be like unto Him."—*Socrates*.

DENY THYSELF

"The immortal gods have placed sweat at the entrance to virtue, and long and strait is the path, and rough at first; but when you come to the summit, then it grows easy."—*Hesiod*.

"A road worn by men and beasts, and suited for riding horses and driving chariots, is very similar to pleasure; while the ways of prudence and temperance, and the other virtues, even if not impassable, are yet wholly unworn, for small is the number of those who walk in them."—*Philo*.

"Seest thou not a little door, and a way before the door, which is not crowded, but very few travel it? This is the way into true culture."—*Cebes, a contemporary of Socrates*.

“Strait is the gate and narrow is the way that leadeth into life; and few there be that find it.”

“‘Deny thyself’—To deny one’s self the supreme place in one’s thoughts and actions and plans.”—*Bosworth.*

“You haven’t given up your ‘thoughts’ to Jesus. Do you not often spend your thoughts upon yourself, or upon the world, just as you like? * * * I want to be a man with nothing for myself, walking just in the deepest humility and dependence, and letting God glorify Himself in me.”—*Andrew Murray.*

“Under the strokes and daily troubles which befall me, my will was so subservient to Thine, O my God, that it appeared absolutely united to it. There seemed, indeed, to be no will left in me, but Thine only. My own disappeared, and no desires, tendencies or inclinations were left, but to the sole object of whatever was most pleasing to Thee, be it what it would.”—*Mme. Guyon.*

“God takes all. He takes you, blood and bones and house and acres; He takes skill and influence and expectations. For all the rest of your life you are nothing but God’s agent. If you are not prepared for so complete a surrender, then you are infinitely remote from God. You must go your way.”—*H. G. Wells.*

“He carried His own cross, and often stumbled under it, and fainted with its weight. Marvelously does that symbolize the trial of every man who undertakes an unique and God-appointed life-work.”—*Mozoomdar, “The Oriental Christ.”*

“John Wesley was regarded as peculiar, eccentric, strange, extravagant, just as any man ever has been

and would be today who attempted to pattern his life after that of the Christ."

"*'Jesus, the name high over all,'* this is my motto for this birthday and for all the days of my life."—*Gen. William Booth* on his 79th birthday anniversary.

"Let any man really preach today what Christ preached, and he will soon be dubbed a fanatic. If this is so after 2,000 years of Christ, how must His words have sounded wild, unreasonable, crazy to a generation that had never even dreamed of them? And in the last analysis, Christ was finally put to death because he was a fanatic, dangerous to the public order."

"A true conception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world-praise or judgment."—*General Gordon*.

"God's peace can only be found when all self-seeking and self-will are utterly thrown aside."—*Fenelon*.

"Christ fits His ministers through manifold experiences of pain and sorrow for the highest service. Such as He would make most eminent in His service, he takes farthest with him into Gethsemane."

"*'I am nailed to the cross with Christ,'* said Paul. The servant must suffer crucifixion as well as the Master."

"To know a soldier, you must be a soldier. To know Christ, you must climb Calvary, and be crucified with Him."

“It’s the martyrs that conquer in the long run. * * * It was the martyrs that made the church a power. * * * Not by the sword, but by the cross. * * * If the blood of the martyrs is still the seed of the church, what a glorious harvest we may expect on the holy fields of Armenia and Northern Persia where so many were massacred? Where the Armenian martyr church has shed its blood, is now holy ground.”—*Samuel M. Zwemer.*

“In love prohibition acts as a charm.”

“He who serves for reward of any kind, works ‘to be seen of men.’ ”

“A soul can only grow when all that prevents and dwarfs it is taken up and cast forth. Diogenes reached the stars from his tub. Plato from his garden. St. Francis out of his narrow cell. But how much did each cast away from him before the heights were gained?”—*Frances Campbell.*

“How very strait is the gate which leads to a life in God! Life in God means nothing else but death to self.”

“The foundation of religion is self denial: the absolute giving up of self to Christ.”

“We need to realize that God is longing to double His blessings to us, yea, to give us ten-fold blessings, but it is just on account of the self-life in us that He cannot work as He is willing to work. * * * It is Christ who can deliver you from self life and self comfort, and self-consciousness, and self pleasing, and self will; none else but Christ can give deliverance from the power of self. And what does He ask you to do? He asks you to humble yourself before Him.

“A great many delight to read about the spiritual life, but that is not enough. I must buy. At what price? Give up all * * * Die to everything and be fully given up to God. You must sell all to buy the pearl of great price. Come with every sin, and every folly, all temper, everything you love, your whole life, and place it in the possession of Christ.”—*Murray*.

“I want to burn out for my God.”—*Henry Martyn*.

“Give me Scotland or I die.”—*John Knox*.

“Everything doubtful must be removed once and for all out of our lives.”—*Evan Roberts*.

“To give up ninety-nine parts of the nature, and withhold the hundredth, is to put a hindrance in the way of the blessing.”

“Depend upon it, we have no life force to spare, and everything which lessens our consecrated energy is a robbery of God.”—*Spurgeon*.

“I have no will but the Lord’s. He will do with me what seemeth good in His sight. But had I a hundred heads, I would rather lose them all, than retract the testimony I have borne to the holy Christian faith.”—*Martin Luther*.

“Beware of desiring anything but God. It is the devoting, not a part, but all our soul, body and substance to God.”—*Wesley*—“Perfection.”

“What kind of religion is this? You do not bend the knee before riches and honors, but you offer them your heart, the noblest portion of yourselves—Alas, you worship God in body, but the creature in spirit.”

“Jesus discouraged half-hearted following.”

“He was crowned with thorns. It is through your thorns and briars, borne in the spirit of Jesus, that you may attain to a true royalty of character.”—*F. B. Meyer.*

Does the road wind up hill all the way?

Yes, to the very end.

Will the day's journey take the whole day long?

From morn to night, my friend.

—*Christina G. Rossetti.*

“The print of the nails was the mark of identification in Jesus after He arose. It seems to be implied also in certain Scriptures that it will still be the mark by which we shall know Him in heaven. Whenever we deny ourselves willingly for love of others who do not love us; whenever we spend pains and patience to understand those who have no sympathy with us; whenever we give up ease, profit or reputation for the unthankful and evil, we are beginning to receive upon us those sacred marks of the Crucified—The nail marks tell of woundings. We are to be crucified as He was.”—*J. R. Miller.*

Those who would follow Jesus today, have a peculiarly difficult and intricate task, because of the complexity of modern life, and the great amount of light and knowledge extant. The opposition will be centered in the mind and spirit, and not in mere external violence to the body. It will impose constant strain upon the mind to discover how to apply to every activity the words and spirit of the Master. On the other hand, Christ is abundantly able to “strengthen,” to enlighten and empower, and the very difficulties will

tend to cement into ever closer fellowship spirit with Spirit.

"Ignatius Loyola, a soldier enamoured of adventure, determined to be a saint, because it offered a field of legitimate adventure vaster than military service or statecraft. He was right. To be good, to achieve success in the kingdom of the spirit today, calls for the most consummate heroism."

"Merely to repeat His words, is not to continue His work; we must reproduce His life, passion and death. He desires to live again in each one of His disciples, in order that He may continue to suffer, to bestow Himself, and to labor in and through them towards the redemption of humanity."—*August Sabatier*.

"JESUS ONLY"

"Perhaps the time is not far distant when it will be recognized as absurd for one to assume the role of 'disciple,' and make no effort to learn the teaching of his Teacher."—*Bosworth*.

"Nothing can so further the Jesus-type of religious life as an intelligent acquaintance with Jesus Himself."—*Gilbert*.

"The religious life of the Christian is inseparable from the vision of the personal life of Jesus. That vision must be the Christian's constant companion."—*Herrmann*.

"Jesus Only" is the Creed of Christendom

"I doubt the possibility or propriety of setting the religion of Jesus Christ in the models of man-made creeds and dogmas—It was a spirit in the life that He laid stress on."—*Abraham Lincoln*.

"A religion about Jesus has crowded aside the religion of Jesus. Many of the new generation are rediscovering their Christianity in the Master Himself. Christianity must always regain its strength, and refresh its purity at the place where it started—the Master, namely, saying to His disciples, '**Follow me.**'"—*Harry Emerson Fosdick*.

"Once when I was walking with Henry Drummond on the streets of Edinburgh, I put this question to him, 'What three courses of bible study would you recommend?' After thinking awhile, he replied: 'I would recommend that they study first, the life of Jesus Christ; secondly, the life of Jesus Christ; and thirdly, the life of Jesus Christ.'"—*John R. Mott*.

"The primary work of the church is to make Jesus known, obeyed, and loved throughout all the world."

"The Christianity of Christ Himself has a clearer field than ever for the conquest of the world."

"The Christian religion has been tried for eighteen centuries; the religion of Christ remains to be tried."—*Bruno Lessing*.

"His whole ministry could be summed up, and was summed up in the words, '**Follow me!**'"—*Lyman Abbott*.

“The voice of our Lord Jesus Christ is far above the voice of all men, whatever be the names they bear.”
—*Luther*.

“The adoption of Christ as Saviour, King, Exemplar, Teacher—this is Christianity. The simple, vital truth as it is in Jesus Christ.”—*J. G. Holland*.

The words of Jesus are alone all-sufficient—including Himself, the greatest of His utterances!

“Christ is, in the profoundest sense, the desire of all nations.”

“We ought to discern the real strength of Christianity and revive the ancient passion for Jesus. It is the distinction of our religion; it is the guarantee of its triumph. Faith may languish; creeds may be changed; churches may be dissolved; society may be shattered. But one cannot imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein He will not be loved.”—*John Watson*.

“He is the father, king, friend, life, truth, bread, God, and all that we may desire, worship, hope for.”
—*Schopenhauer*.

“That which does not urge Christ is not apostolic, even though St. Peter or St. Paul taught it. On the other hand, that which proclaims Christ would be apostolic, though Judas, Annas, Pilate or Herod said it.”—*Luther*.

“We have a profound and joyful conviction that the very highest ideal and the noblest inspiration can come to any individual and to any people from the Lord Jesus Christ.”—*R. A. Hume*.

“The older I grow, the more convinced I am in the belief that Jesus Christ is the only hope of humanity.”
—*William E. Gladstone.*

“Some years ago a man out west wrote a book entitled, ‘In His Steps.’ It has attained a circulation of more than 10,000,000. Why? Because it was a real and earnest attempt to portray Christ in terms comprehensible to the men of today. It is because the world’s interest in the Son of God is deepening and extending.”

“It is Jesus Himself we admire, that we love, that we worship; but as for Homer, it is his Iliad, and as for Shakespeare, it is his Hamlet. These men portrayed great characters of the imagination; but Jesus made great characters in reality, and set them in motion.”—*Victor Hugo.*

“What must be the transforming power of the constant contemplation of the life of the Son of God? The very clod under the rose bush imbibes a perfume. You cannot walk through an orange grove without carrying away with you some of the fragrance.”—*J. W. Chapman.*

“There is one unfailing remedy for all human evils, and that is contained in the command of the world’s Saviour—‘**Follow Me!**’ ”

“They are turning anew to the teachings of Jesus, and looking into His eyes to catch His spirit, and the spirit of Jesus has been the perpetual power of rejuvenation for His followers.”

“Make Christ your most constant companion. Be more under His influence than under any other influence.”

"What Christ could accomplish through a human being who every hour of all his days is absolutely loyal to his Lord, is the world's unsolved problem."

"The motto for every Christian should be, 'Find out what Jesus Christ wants you to do, and then do it.'"
—*Theodore Cuyler*.

I would, dear Jesus, I could break,
The hedge that creeds and hearsay make
And like thy first disciples be
In person led and taught by thee.
—*John D. Long*.

"The life of Jesus Christ as the pattern of the life into which we have to be shaped by our continued obedience to Him."—*Phillips Brooks*.

"Within my heart reigns alone (and it ought to thus reign alone) faith in my Lord Jesus Christ, who is the beginning, middle, and end of all the thoughts that occupy my mind by day and night."—*Luther*.

"St. Cyril says that if we of Christ's church followed His teachings for one short day, the whole world would be charmed to Christianity by nightfall."

"The church ought not to set up as her authority the decrees of men, living or dead; her ruler is Christ."
—*C. H. Spurgeon*.

"To find Jesus anew, to see Him again, as if for the first time, in the wondrous glory of His humility, is the secret of the revival of Christianity in every age—Such was the revival of Francis, of Luther, of Wesley, of Moody."

"Whatsoever Christ saith unto you, do it; this is the sum of all my writing."—*John Ruskin*.

“We should exhort Christians to diligence in following Christ, their head, through crosses, death, and hell.”—*Luther*.

“There is not a country today that wants Jesus Christ. This country is called a Christian country, but do you think America has got room for Christ? I will come a little nearer home, right into your own churches, and I will tell you that there are a good many churches that don't want Him. I hate to make this statement, but it is true.”—*Moody*.

“We of today build up a beautiful picture of Him, but, in reality, we would deny and revile the living fact as we did before. What we think we believe in is not the living Christ as He was in the flesh, but a Christ we have created for ourselves. Let Christ come today, and we would crucify Him, if the law allowed us to do so, just as we scribes and pharisees did nineteen hundred years ago. For is it not better, indeed, that one man should die, rather than all existing order should be overturned, and law and religion should perish?”—*Howard Pyle*.

“The ideal which they saw in Jesus was too high, pure, austere, and yet gentle to attract; it rather rebuked, as it does still. Barabbas was their man.”—*Alexander McLaren*.

“The present is an era of extraordinary unrest—unrest in the religious world, the political and social world, and the industrial world. As Christians, we exhort all men everywhere to cry to God for guidance and help, but God does not respond by giving us a new code of moral and civil laws, or a new framework for society, or a new basis of industrial organization. This is not the divine method. On the other hand, He points to certain great unchanging principles, first clearly taught by our Saviour, and illustrated by being

incarnated in His person and exhibited in His life. These principles are abiding as the everlasting hills, and meet the wants of all ages."—*Bishop J. M. Thoburn*.

"I have returned from a year in the Orient more profoundly convinced than ever before that our time needs Jesus Christ not less but more than any other time."—*Henry Churchill King*.

"This world is to be brought to Christ. The risen Son of God is abundantly able to lift up and permanently uphold every son and daughter of the human race."—*Thoburn*.

"Among the earliest, the deepest, and the strongest purposes of my ministry was the determination that it should be a ministry of Christ. * * * I felt in my soul that all power in moral reforms must spring from a yet deeper power; and for that I struck. My profound conviction of the fruitlessness of man without God was such that it seemed to me gardening in the great Sahara to attempt to make moral reformation in a church which was not profoundly impressed with the great spiritual truths of Jesus Christ."—*Henry Ward Beecher*.

"For almost two thousand years, the ideals of Christ have been undergoing their test; and the verdict of the world now is that the progress of civilization depends upon them."

"It was with the vision before them of Jesus, as the king ruling the world, that the apostles went out to convert the nations."

"Christ is leading the forces of the world. We are living in an age of criticism. The constructive criti-

cism of our day, gives Jesus a unique and undisputed place as the moral sovereign of mankind."

"**'For their sakes I sanctify myself.'** My purpose in seeking to live the true and faithful life must be in order to bless others—to serve the very highest interest of fellowmen—if I would follow Jesus unto perfection."

What is the highest possible service one may render to the world?—What is the highest gift of heaven to "the world" of men? He, therefore, who makes real and known this gift from heaven, undoubtedly renders to the world the very highest possible service. By becoming like Jesus—by doing His perfect will in all things throughout his whole life—in a word, and finally, by living over again, according to the working of His own Spirit in us, the life of the Son of God.

He

Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The Saviours of the world, if we believe
In the Divinity which dwells in us
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims
Upon the Cross. Who giveth love to all
—He, too, is a Redeemer, Son of God.

—*Ella Wheeler Wilcox.*

"For we can get no good from Him, except as we drink His spirit. He can benefit us only by influencing us to become like Himself. The only redemptive re-

lation to Him is a spiritual, not an official one, an adoption of the quality of His character, not any ceremonial attitude towards His name or person. And the most essential lesson of that Gospel, which He is, rather than preaches, declares that whoever, of all the faltering strugglers with the world, will use the same helps in the same spirit, shall win a kindred victory.”

“Of all created beings, man is the most sensitive to his environment. God has placed before you and me an absolutely Perfect Man, with whom as we are in contact, we shall rise. He is to be our environment, and we shall slowly change till we are like Him.”—*Drummond*.

“Never have I known a man who, in my opinion, lived nearer the Master, or sought to do His will more fully. There was no word of Christ more often upon his lips than this: **‘Abide in me, and I in you, for without me ye can do nothing.’**”—*Moody* on Drummond.

“O my dear friend, look for your Master. Be satisfied with none until you find Him who, by His love and His wisdom and His power, has the right to rule you. Then give yourself to Him completely—Resist all other men’s intrusion on your life, because your life belongs to Him.”—*Phillips Brooks*.

“The Jesus of the Gospels is not yet seen even by the clearest thinker!—The great Apostle to the Gentiles, with that colossal brain of his, after he had been cultivating the friendship and living in unbroken fellowship for a long time, prayed ‘that I might know him!’”

“In the New Testament we are in touch with the greatest personality and the most wonderful experi-

ences the world has known—Hence it is that the future will doubtless be an era of greatest preaching, because men are increasingly face to face with Christ.”—*Henry Churchill King*.

“The truth as it is in Jesus, does not have to be changed and adapted to fit it for a world-wide missionary enterprise. It needs only to be purified from the things that men have mingled with it, restored to the simplicity that is in Christ, and it proves itself as fresh, as satisfying, as life-bestowing to the thirsty soul in America or in the islands of the sea, as it did in Galilee or on the hillsides of Judea.”—*Van Dyke*.

“The world, in its progressive thinking regarding the destiny of humanity, is simply making progress in understanding the thought of Jesus. In His mind lay, and lies, the conception that is slowly being realized in human history. He is not a mere spectator, but is Himself the executor of His ideal. The history of Christian civilization will be not merely the unfolding of Jesus’ thought, but the developing product of His personal activity. And it is such an one that we daily worship as Lord and Friend.”—*E. I. Bosworth*.

SECTION VI

MADE PERFECT IN ONE

CHRIST THE CENTER OF UNITY

“That the love wherewith thou lovedst me may be in them, and I in them.”

I

We believe that the real beginning of Christian unity and union has been actually made, when Christians will agree to this very simple but fundamental truth, that the real Jesus is “Himself.” His very being and spirit is, before all, and beyond and above all other expressions and testimonies, in His own Person, in His very words, in His self-consciousness. That, therefore, the knowledge of Jesus, the presence of Jesus, in a word “*Jesus Himself*,” is found the most truly in His own words and personal life. That this life was first of all realized in His own spirit and consciousness. That Jesus’ life was a self-conscious life, because it was a personal life.

When Descartes stated that thought is the very foundation of our existence and being—the primary and final stuff life is composed of—it was certainly acknowledged by all as a most simple and self-evident fact. But it was seized upon as the very foundation of a new, more certain and reasonable philosophy. Likewise, to admit and agree upon the fact that Jesus Himself, first of all, knew what was within Himself, and this more clearly than anyone else could possibly know Him—that He realized within Himself first of all and perfectly, the content of His own revelation—gives men the common ground for an agreement of standpoint which, though very simple and preliminary, is naturally of fundamental importance to the great cause of community of thought, and must naturally lead to communion of spirit.

The humble and honest agreement to this self-evident proposition, indeed, will alone and inevitably lead to that Christian union which all Christendom is seeking after with ever deepening desire, and which is, moreover, the direct and definite desire and prayer of our common Lord—“**That they all may be one.**”

II

This common agreement, therefore, will lead to convergence of thought and purpose on the part of

all earnest believers and seekers after the truth as it is in our Lord Jesus Christ. To seek this one object as our goal and purpose—that is, the very consciousness of Jesus—will tend to unify Christendom at once. For, aside from the question of whether we are able to realize this or not, the mere fact of our directing our attention toward this one end—the simple agreement that this is the final fountain, the very substance and soul and highest possible end of our faith and knowledge—will bring harmony of thought and spirit in our own consciousness, and finally, oneness in the very soul and Being of the Master—**“Made perfect in one”**—in Himself.

For according to Jesus' own words, this is the centre of unity, namely, consciousness—which is the very centre of personality—**“I in thee—Thou in me—I in them—they in me—that they may be perfected into one.”** In Jesus' own consciousness alone, therefore, which is also, reverently speaking, the very consciousness of God the Father, will all men find that perfect unity for which Christendom—especially in these last days, as “moved” by the very Spirit of God, prays and passionately desires. **“I, they, Thou.”** These express personal lives. But the very centre and ground of the personal life, is the consciousness which says **“I.”** The personal consciousness of Jesus of Nazareth, as the only possible centre

of the perfected divine-human union of life and soul —“**that the love wherewith thou hast loved me may be in them, and I in them.**”

~ III

Perhaps there is no other passage in all the recorded words of Jesus which so plainly discovers His soul, reveals His innermost consciousness, as His own prayer to the Father as recorded by John. In this prayer is revealed, in simple language, the earnest and passionate desire of Jesus for the perfect and absolute unity of all His followers, and the only basis of such union is also plainly declared. In this discussion of the subject of the consciousness of Jesus, therefore, no better, clearer nor more authentic description can be given than that which declares, in His own words, His life's inner motives and ultimate purposes, in the very sight of Him who, in His own very word, “**seeth in secret.**”

“Jesus lifted up His eyes to heaven and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

“**I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O**

Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world.

“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

“Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

“O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, **AND I IN THEM.**”

IV

The loving purpose of Jesus is manifested not merely in His gift of Himself to the service of men throughout His ministry. It is revealed not only upon the cross of Calvary, but the depths and heights of it are declared in this His own recorded prayer to the Father. By giving Himself, His whole self, and in the completest sense of it—namely, that His very glory may be possessed by His disciples, through the imparting of His Spirit and character and self—Jesus reveals a love higher than which we cannot even conceive. He gives us His “glory,” and

His “**peace**” and “**joy**”—and the very **LOVE** with which the Father loved Him, He does not jealously guard as a secret and most intimate and holy personal possession, but earnestly desires, purposes and urges before His followers that this very love become manifested in every true disciple’s soul—“**That the love wherewith thou hast loved me may be in them and,**” which is the same thing, “**I in them**”—for, as Polycarp was once heard muttering to himself and which is the testimony of all Christians—“Jesus, Love; Jesus, Love—one and the same thing.”

This union of Jesus—in Jesus—therefore, is not merely a mechanical and external thing, but is sacredly divine, palpitating with His very life and soul—it is a union in His own “Love,” the highest, deepest, most precious thing we know in man or in God. Indeed, it is the Personality and, reverently speaking, the very essence and soul of the Deity. This glorious, divine and most intimate fellowship of Spirit—this oneness in soul and person is, plainly and clearly the union for which Jesus pleads.

V

There are two aspects of this soul-union which we may profitably consider. The first is the union of the disciple—unto perfection—with Jesus Himself.

“Made perfect in one” with Himself in character and spirit and life and soul. The other view of this deepest and holiest of themes, is the union of the disciples with one another. The one follows, or is involved in the other. But the soul and centre of this perfect union—this union unto perfection—is Jesus Himself, His own living and active presence in the believing soul.

It is not the will of God that men should unite around any man-made formula of mere words—nor even around anything which Jesus Himself may have said. A Personality, and nothing less, must form the basis of the union of persons, if it is to be rich and living and a fountain of continued blessing. Nothing other can be divinely ordered. This is, therefore, the centre of Christian union—God in Christ. There can be none other, for the living One will not give His glory to another, nor will He vacate His throne of power and authority among men, as He has established it in His Son. Therefore, the consciousness of the Son of God, in which His very life and personality is centred, is the soul and centre of the only possible unity of Christendom; and as Son of Man, the only ground of the possible union of mankind—for “In Him alone can all human souls meet.”*

*Rev. John Watson.

VI

The Person of Jesus is one. He is known to Himself better than to any man. His own words concerning Himself, therefore, are of paramount importance and value. They must reveal Him better than any other words may. As long as men look into what they think of Christ, or what this or that authority may think of their Lord, there will inevitably arise cause for difference and division and dissension. When men shall have agreed, however, upon this simple, self-evident fact that Christ knew Himself better than any man can possibly know Him; and that His own life, and works and words, clearly, directly and in final authority reveal His mind and Person, then will they stand upon the ground of the only true and perfect unity possible to all Christians—unity in Himself, and in the Father in Him—one “in us.”

Again: What, one may inquire, about the way or method of understanding His words? May there not be real cause for difference and dissension regarding this? Here, likewise, Jesus Himself comes to our help, because He has indicated the one method of understanding His message and mission, which is made plain in His own teaching.

But one may say : Suppose that we must agree that Jesus knew Himself better than it is possible for any man to know Him ; is it not possible for anyone to know Him without coming to Himself, that is in one's own way, by studying His life? Does the fact that Jesus naturally knew Himself perfectly imply the only way and condition of any man's knowing Him? It must naturally imply a better, truer, deeper knowledge of Him, because it implies and involves the inner life and character. At least, no knowledge of Jesus can be perfect and complete, without the knowledge of Jesus' realization of Himself: And very part and substance of this inner self-consciousness, is the knowledge of the power of self-revelation. Indeed, according to this consciousness, except and unless He "**manifest**" Himself, no man may know Him. This is the reason why He cannot be manifested unto "the world," because He can manifest Himself only to the inner life.

Why should we repeat and reiterate this simple truth? Because, while it is very plain and self-evident, it is vitally important. This truth of Jesus will centre our minds, and the love and the interest of our souls and of all of our life, in Jesus Himself, Jesus alone, who is our surety and unity and the key to the solution of all the problems of life. We therefore heartily agree with the sentiment ex-

pressed by a successful soul winner: "If the writer before drawing his last breath and sinking into the grave, was allowed to write or speak but three words to the world or church, to old or young, to sinner or saint, to the justified or sanctified, those three words should be "*Look to Jesus.*"*

VII

When we come from the intellectual field to the realm of heart and daily conduct, we find that Jesus has clearly provided a motive and a principle which is the most powerful of all forces making for human unity—namely, *love*. This is the cardinal teaching of the Master of men—His reaffirmation and personal sanction of the old commandment for all men to love the Lord God with all their being, and their neighbors as themselves. This teaching is not, in the least, different from that other summing up of His commandments—namely, to "**follow**" Himself, because His whole life and spirit was but an evidence and an illustration of this love-spirit burning as a holy flame in the very centre of His sinless Being. "**Follow Me**" and "**love one another,**" therefore, have the same sanction, meaning and value in the mind and teaching of Jesus.

*Rev. Beverly Carradine.

This love, which Jesus enjoins men to cherish toward one another, should be of the same nature and quality as His own love toward His disciples. “**Love one another,**” says Jesus, “**even as I have loved you.**” To follow Jesus’ own teaching and commandment, therefore, and His own blessed example, His disciples should come to the place where they can frankly say to one another: “Jesus does not love me more than I love you.” To encourage and further enforce this love of His disciples for one another—indeed, toward all mankind—Jesus has plainly identified Himself with every human being, so that whatsoever we may will to do to anyone who may need, or provide occasion for, our help, sympathy or love, we will have it done unto the Lord Himself!

Let love, therefore, become our main task in the Christian life. This is the very teaching of the Master Himself—By “this” shall the disciples be distinguished “as” disciples of the Lord Jesus—that they “love one another,” yea, and show forth love toward “*all men.*” If we follow the teaching of our Lord and Master, we cannot imagine the circumstances under which we should not love others. For Jesus teaches and enforces by His own blessed example—that we should love even our enemies—to bless them that curse, to do good to them who hate us, and to *pray* for them that despitefully use and persecute us.

This last means that love must not be a mere, formal and external profession of the lips, for we are enjoined and commanded to “**pray**”—that is, before the very eyes of Him who seeth openly the secret thoughts of the heart—for those who despitely use us and actually persecute us.

VIII

Again: What was this love of Jesus for His own disciples which we are to imitate or reproduce? It was a love which “faults, desertion, betrayal, denial could not dampen nor chill, though they wring His heart.”* A love “unto the end,” meaning, not merely unto the end of His earthly career, but beyond into the resurrection life, and into the ascended life of our Lord—yea, even beyond, looking into the time of His coming again: For we read, “And it came to pass, while He blessed them, he was parted from them, and carried up into heaven”—while He blessed them—This was the last vision the disciples had of Jesus with the eyes of the flesh. But as the disciples were thus looking steadfastly toward heaven, angels appeared and said to them: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” This same

*Robertson.

Jesus—in like manner—that is, with blessing in His hands, in His soul—as ye have seen Him go into heaven.

IX

This is the very consciousness and spirit of Jesus. Circumstances could not possibly change His being and character. The sun, to use His own illustration, despite all differences between the evil and the good, shines upon all continually with equal strength and virtue. Loving, is the unchanging attribute of God. Not omnipotence, nor power nor wisdom is the highest and most distinctive characteristic of Deity—but *goodness*. Christ was divine, not because of His wonderful works among men, but because of His wondrous grace—His “fascinating kindness,” shining in the spirits of men even as the brightness, beauty and life-giving glory of the sun.

“ I shall know Him by the print of the nails in His hands,” says that devotional song. Sacrificing, self-giving love is Jesus’ distinguishing and abiding characteristic and mark. Christ liveth in me, said Paul, because I am crucified with Himself. I bear in my body the very marks of nail and spear, “His own love-marks”—undoubtable signs of His very spirit and innermost personality and consciousness. No one can truly follow Him, therefore, unless or

until he comes to bear in his own body these "love-marks" of Jesus. And, furthermore, when we thus bear in our own bodies as true followers of our Lord and Divine Master, His own innermost characteristic—this "love divine, all love excelling"—then shall we experience that innermost communion of soul and spirit with our Lord and with one another which is so far above anything experienced, or even imaginable by the world, that the Deity of Jesus will need no further proof, being made as "plain as daylight" before the eyes of the world at large. **"That the world may believe—that the world may 'know,' that thou hast sent me."** The world cannot help believing, nor knowing, that Jesus is sent of God when His disciples will have come to realize this miracle of a common consciousness of the divine love—this experience of the divine love-life in their own souls, and in a community of love in which the Father, and the Son, and the Holy Spirit share with the children of men the one common divine love-consciousness.

X

There must be an important lesson in the fact that Jesus appeared to His own disciples in more than one "form," and in the fact that those who had come to know Him so intimately as He had lived His pre-

crucifixion life, should have failed to recognize Him after His resurrection on more than one occasion—not immediately, at least, or from the first view of Him. It is also distinctly stated that Jesus appeared “in another form,” at least once. There was one unfailing sign of recognition, however, and that was His crucifixion mark. **“Behold, my hands and my feet,”** said Jesus to His doubting disciples, **“that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.”** And when He had thus spoken, He showed them His hands and His feet. And unto Thomas, Jesus said: **“Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”** The most enduring and distinguishing features of Jesus, therefore, are these unfailing signs of His own sacrificing devotion and love—of love “unto the end,” unto the uttermost.

Why did Jesus appear in different forms? Was it merely to teach that material appearance is not the vital and essential thing of life—that spirit alone is what really matters? Or does Jesus teach this most precious lesson from His taking on different forms, that He desires to incarnate Himself in the forms of our own bodies and lives? Does He not desire to clothe Himself with your life and mine, as He has

plainly declared so often in His own words? If we love as He loved, that is, unto the very death of the self-life for the sake of others: If by faith and constant obedience to His words, we incarnate His own very Spirit, and according to His promise, and by His own very grace, then we shall have become one with Himself—"Made perfect in one."

XI

Everyone has the conditions for the realization of the Christ life with him, wherever he may be. Jesus wants to show Himself to the man's inner spirit, to his heart life. No physical vision can take the place of this true inner seeing of Jesus; for then the man himself is changed into the same image, "from glory to glory." The man's whole life—all his thoughts and actions—become the organs of this true vision of Jesus, and His abiding presence within. By continued, and perfect obedience, the man develops the Christ likeness, and sees Him as He is, face to face—that is, in all of his own life and inner consciousness.

This resurrection of Jesus; this incarnation of Jesus in many lives, will manifest Him, according to His own teaching, in the glory of the Father, with His holy angels. For He will thus have extended

His kingdom of glory, and this will lead even to the world's conquest for its rightful King. **“And the glory which thou gavest me, I have given them; that they may be one, even as we are one—that the world may know that thou hast sent me.”**

"ABIDE IN ME, AND I IN YOU"

"Life is inseparable from a living person; and we can only receive the gift of Christ by union with Himself. The life is in Him; not in His teaching, or in any work performed by Him, but in His very self. He can say, '**I am the Life.**' Our Lord's purpose—according to the fourth Evangelist, was nothing less than to impart His own personal life to His disciples. '**I am the living bread—Eat my flesh, drink my blood.**'—Our Lord's great gift to humanity was Himself, and to receive the gift He offers, we must apprehend Him in His living Person. We must fill ourselves with His mind and will, and become incorporate with Him in the whole spirit of our lives."—*E. F. Scott*—"The Fourth Gospel."

We should never seek to escape from the necessity of keeping the commandments of Jesus, because this is the only way of keeping in continual touch with Himself in our everyday thinking, and willing and doing. Thus Christ comes into our daily life—and we hold the most intimate, continuous and vital communion with His living Presence in our own conscious soul-life. This is clearly and expressly His own teaching. His commandments are the expressions of His love and life, by which His very spirit becomes ours. We thus live upon Himself, and He comes to live in us in the most perfect identity of life. This oneness is, indeed, beyond human expression. It surpasses even our conception,

because it is deeply divine, and can only be discerned spiritually—by actual experience in the soul.

“The indwelling Christ is the secret of the union of all believers.”—*R. A. Torrey*.

“The Christian life is not an imitation, but a reproduction of the life of Christ.”—*Henry Van Dyke*.

“To be a Christian, is to live over within ourselves, the inner spiritual life of Christ.”—*August Sabatier*.

“There is such a realization of Christ in men’s hearts today that we may speak from soul to soul, from deep to deep.”

“Let men take Jesus Himself as their leader and teacher, and His church will be again one. Then Christians will come into communion, not only with the mind, but also with the heart of the Master. When the whole Church is like Mary sitting at the foot of Jesus and hearing His words, it will have more of His spirit. We shall then eat His flesh and drink His blood. Instead of merely accepting propositions about Him, we shall assimilate His character.”

“It should never be forgotten that the condition, ‘**according to your faith,**’ is one which applies to the whole wide realm of the believer’s being. It is often supposed that when our Saviour used the words, He referred only to the possibility of working miracles, or to extraordinary emergencies in the believer’s life; but this is by no means the case. In every special contingency, as well as in its application to the general course of life, the law of faith works uniformly. ‘According to your faith’ is the condition on which depends the measure of light, or love, or peace, or joy, or power, which each dis-

ciple is entitled to expect. The manifestation of the Christ-life forms no exception to this general rule. The measure of the manifestation depends upon the measure of the believer's faith."—*Thoburn*.

"When Luther said, 'I am Christ,' he did not go far beyond the words of St. Paul, who finds the 'life of Jesus manifest in his mortal flesh.' "

"When anyone comes and knocks at the door of my heart and asks 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ now lives here.' "—*Luther*.

"How many would say: I would give anything that Christ might take possession of me? Ah, friends, God comes to us with that question, Are you willing to have my Son, Jesus, as you find Him in the word, in His humility, in His dependence, in His submission and obedience, in His surrender to death and the grave, in His waiting upon God to raise Him, are you willing to have that Christ live in your heart?"—*Murray*.

"It is the doctrine of Jesus Christ '**Ye shall be perfect, as your Father who is in heaven is perfect.**' These are His words, not mine. * * * Why should those who love Christ count it a damnable error to think we may have all the mind that was in Him?"—*Wesley*.

"It is one of the virtues of Jesus that He transforms into His own image those who look at Him. He photographs Himself upon all sensitive hearts."—*C. H. Spurgeon*.

"Oh! man and woman, you are Christians, do not be contented any longer with a half-hearted Christianity, saying, 'I am saved and pardoned; I have

got a little of Christ; I do my best.' Oh! Come to the full life that God offers you. Let Christ take entire possession. Let Christ come in: the Humble One, the Obedient One, the Suffering One, the Dying One, the One who lived in dependence upon God, and say, '*that shall be my life if Christ will live in me.*'"—*Murray*.

"The only paradise on earth is perfect union and absolute sympathy with the Beloved."

"*There will be bitter disappointment for the man who attempts imitation of Christ apart from the necessary preliminary. The Spirit of God alone is equal to producing the Spirit of Christ.*"—*G. Campbell Morgan*.

"To think, to speak, to write perpetually—what joy on earth is like it? That which is to be our occupation in eternity, usurps more and more with sweet encroachment the length and breadth of time. Earth grows into heaven, as we come to live and breathe in the atmosphere of the Incarnation. * * *

"And seeking to delineate Him for others, our own mental conception of Him is likely to be more perfectly formed."—*F. W. Faber*.

"St. Francis, more than any other man, shaped the life of the Middle Ages, because he succeeded in living over again the life of Jesus of Nazareth."—*Hugh M. Scott*.

It is, indeed, important in these doubting times, to prove the reality of Jesus. You can show the intensity of your desire to serve His cause—the strength of your anxiety—by "reproducing," with His own mighty help, His very character in your own life.

This is the very strongest proof of Christianity, the most powerful evidence of all—a life incarnating His truth and spirit and very presence and personality.

“Whosoever, then, would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.”—*The Imitation of Christ*.

“Many people look upon Christ as such a separate, outward Saviour. I must believe that even as Christ is in heaven, so is He here in me—He comes into my inmost life, He occupies that life, He lives there.

“Christ comes into me and becomes my very life. He comes into the very root of my heart and being. He comes into my willing and thinking and feeling and living, and lives in me in the power which the Omnipotent God alone can exercise.

“I do want that Christ to live, completely, His own life in me, and just reproduce His own life, and make me exactly like Himself, to live for man, in Him.

“The Spirit of Jesus makes you like Jesus. By the Holy Ghost you can live the Christ life.”—*Murray*.

“If you wish your neighbor to see what God is like, let them see what He can make you like.”—*Charles Kingsley*.

Likewise, if you wish your neighbor to see what Jesus is like, let him see what He can make you like, let them see in your face and actions and very pres-

ence and life, according to His own promised help, the very presence of the living Lord!

“Christ wants the fullness and richness of Himself impressed forever upon you. Jesus is to be our environment, and we shall slowly change till we are like Him.”—*Henry Drummond*.

“It was Plotinus who said, ‘The mind that wishes to behold God, must itself become God.’ To understand and reveal and express the consciousness of Jesus in perfection, one must become Jesus.”

“We may, by our Master’s promised help, so live, that when men see us, they may see Jesus.”—*Theodore Cuyler*.

“We shall be like Him, and when we are like Him, we shall see Him as He is.”—*Lyman Abbott*.

“If we want to really live the Christ life, we ought to be willing to undergo the discipline, the purifying, the chastening, by means of which pride and self-will and unsanctified ambitions are eliminated.”

It is said that Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders were deeply and visibly touched as they looked upon it. Yea, it is everyone’s high Christian privilege to surrender his whole being—thoughts, will, feelings, actions—into the hand of the great Potter and Artist divine—cooperating with Him ac-

cording to His own leading and direction, through the avenue of an obedient inner and outer life in such a fashion that we ourselves may become transformed, that our very thoughts and all of our activities may bear the very impress of the living Christ, so that men seeing us may behold "Himself!"

"Christ's one condition of success is to bring us into such dependence upon Himself as that we shall not be able one single moment to do without Him. Christ Jesus Himself is our life."

"Oh, it is the most precious gift He has to give in earth or in heaven—to be filled with Himself, taken possession of by God, moved, inspired, energized, empowered by God, by the great indwelling Spirit moving through all our faculties, and energizing our whole being for Him. This is the greatest and most glorious gift He has."—*Mrs. William Booth.*

"The last and greatest wonder of that gospel is, that the great Model does not leave us to copy Him at a distance, but actually enters our souls and remodels us. And faith is only the closing of the soul with Christ, by which this living Redeemer, with His self-sacrificing, and yet victorious Spirit, becomes ours."

"Christians need a fuller, more constant, and more commanding realization of the personal presence of Christ. The secret of the power of those missionaries who accomplish the largest and deepest work is not what they do and say, but the presence of Christ in them. They see with His eyes, feel with His heart, work with His energies. Christ is everything with them."—*John R. Mott.*

“It was in a very humble home that the Perfect Man lived; and he has made the great success who, by patience and obedience in that which is least, has grown into the likeness of the Son of God.”—*Ian Maclaren*.

“Communion with Christ transfigures a life. Everyone we meet leaves a touch upon us which becomes part of our character.” Constant communion with Christ is not only possible, but is our most precious and blessed privilege—the very calling of our Lord. In every moment of our lives, and at every single point of our being, we may fellowship intimately—more closely that we can conceive—with the ever-living Son of the Highest—at *every point of our being and every moment of our lives*—and thus to become gradually transfigured into His perfect likeness. Yea, His very life and spirit manifested in our mortal flesh—God incarnate in man. All this only according to His own express promise and eager desire and invitation—and according to the mighty working of Him who is able to do even more abundantly than we are able to ask or think—by the mighty working of His own indwelling Holy Spirit.

“Your strength can never be maintained by resolutions or spasms of activity. There must be the daily communication and renewal of inward strength. Let us feed on Christ and incorporate Him.”—*S. D. Gordon*.

“What you look at longest you grow to look like.”
—*Henry Van Dyke*.

“O preposterous and vain man, thou who couldst not make a fingernail of thy body, thinkest thou to fashion this wonderful, mysterious, subtle soul of thine after the ineffable image? Wilt thou ever permit thyself to be conformed to the image of the Son? Wilt thou, who canst not add a cubit to thy stature, submit to be raised by the Type-Life within thee to the perfect stature of Christ?”—*Henry Drummond*.

“If you grow till you are less than nothing, you are full grown, but few have reached that stage; and if you grow till Christ is everything to you, you are in your prime; but, alas, how far short of this do most men fall! The Lord bring you to that highest of all growths—to be daily coming to Christ; always empty in yourself, but full in Him; always weak in ourself, but strong in Him; always nothing in yourself, but Christ your perpetual all in all!”—*Charles H. Spurgeon*.

“In matters of grace, the Holy Spirit often leads us into a state of intense longing for some feature of the Christ life. He could in a moment fill us to overflowing, but instead of that, He keeps us pining and praying with many tears for a long time, for He is thereby deepening the channel of capacity in our spirit, and sharpening our vision, and whetting our appreciation to a razor edge, and when at last the heavenly fountains break upon us, our blessing is ten times larger than it otherwise would have been.”

“Christ always told the people His Father sent Him. He acknowledged that He had His life from God.
* * * My life comes from God. I come from God. I have nothing of myself, and everything I get, I

must get from God. * * * God was everything, everything to Him, and Christ was content to be nothing. * * * Why was Christ so perfect, and why did Christ gain such victory, and why did Christ please God so? It is this one reason: He allowed God to work in Him from morning until night, and every step was just in dependence upon God. * * * The first and chief thing Christ wants to work in you, is an absolute dependence upon your God. From morning to night, I must let God work in me, I must do nothing.

“I have received from the living God, the living Christ in me, and I am not to try and live out that life, but I am to take it to God and acknowledge, ‘My God, Thou has planted it in me; Thou alone canst keep it.’ Do this, if you want to realize what that dependence is, how Christ lived His whole life in dependence upon God’s will and God’s strength, and God’s might. He said regarding that question of strength, **‘The Son can do nothing of Himself.’** Was that really true? Yes. He said, **‘The words I speak, I speak not of myself, but as the Father showeth the works, them I do.’** He said in regard to His will, **‘I came not to do my own will.’** I cannot trust my will. I do not know what I ought to do. * * * We, perhaps, never learned the simple elementary lesson that the only place for me before God is just to be nothing, and God will work in me.—*Andrew Murray.*

“God can hear the very thoughts we think.”

“In a certain sense we all must walk before God, whether in solitude or among the haunts of men. But it is open to us to realize His presence, or to dismiss it from our minds. And the realization of the Divine Presence in all things, is the secret of perfection. ‘Walk before me and be thou perfect.’ ”

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

“If I am building a mountain, and stop before the last basketful of earth is placed on the summit, I have failed.”—*Confucius*.

“Preach perfection to believers constantly, urgently and explicitly.”—*John Wesley*.

“Every thought which enters the mind, every word we utter, every deed we perform, makes its impression upon the inmost fibre of our being.”

“There is one thing that I have learned that you have not. It is only one word, ‘Thorough.’ ”—*Lincoln*.

“Jesus never grew confused or became perplexed, never hesitated to act or found it necessary to revise his acts, or utterances, rightfully holding on to every position he had ever taken, was an example of perfection for which our poor hearts hunger!”

“‘Doubt is the great enemy,’ said one of my friends. Doubt not, go forth and forward trusting in the superabundance of the power of the Almighty, His grace and love and wisdom and living Presence. Sufficient? Exceeding abundantly more than sufficient for all needs. May His very life energize and live in me. As this is true of the natural, unconscious, physical life, may I realize it in my consciousness, in my thinking life, in the life of my soul and being, that He may indeed be my all in all—filled with all His fullness! according to the very teaching of the Spirit through Paul the Apostle.”

“May I consciously, fully, perfectly conform all my thoughts and desires and activities to the perfect and

holy will of the Father, according to His own very power and Spirit working in me."

"I suppose that the basis of Christian Endeavor is the consciousness of Christ in the hearts of Christian workers."—*Robert A. Hume.*

"In the Galerie des Beaux Arts in Paris, there stands a famous statue. It was the last work of a great genius, who, like many a genius, was very poor, and lived in a garret, which served as a studio and sleeping room alike. When the statute was all but finished, one midnight a sudden frost fell upon Paris. The sculptor lay awake in the fireless room and thought of the still moist clay, thought how the water would freeze in the pores and destroy in an hour the dream of his life. So the old man rose from his couch, and heaped the bed-clothes reverently round his work. In the morning when the neighbors entered the room, the sculptor was dead. But the statue lived. *The image of Christ is forming within us—that is life's one charge.* * * *"—*Drummond.*

"To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives even begin to hope to reach it."—*Drummond.*

"My leading and central aspiration is to be made like Christ."—*Inskip.*

"It seems to me the preaching is of infinitely smaller account than the life which mirrors Christ. That is bound to tell; without speech or language—it throws out its impressions upon every side."—*Drummond.*

The only way to come into the true and actual harmony with the life and spirit of Jesus, is to become possessed of His very thoughts and inner motives—doing, actually, His own very work among men. Thus alone will His whole character shine throughout our being. And what was His own chief, expressed mission? To restore, recreate in men the lost likeness and image of the heavenly Father, which Jesus Himself possessed in all perfection. Therefore, to seek to lead men unto Christ-likeness is to follow in the footsteps of our Lord—it is to engage in and seek to finish His own very lifework. It is to seek to live over in truth and in spirit the life which He Himself lived on earth.

“That ye may be strengthened with power through His Spirit in the inward man—that ye may be filled—unto all the fullness of Christ.”—*St. Paul.*

“LOVE ONE ANOTHER”

“What is the cause of all the hatred and violence which exist among men? The appetite which pushes them on to objects whose possessions is uncertain, and which cannot be divided. But reason pacifies all our passions by elevating them to their true object, and the sublime privilege of this Divine subject is that He gives Himself entirely to us, and far from being weakened, is augmented by a common possession. The love of God cannot be sullied by any feeling of envy or

jealousy. And He is more strongly received by us in proportion as we represent to ourselves a greater number of men as united with God, in one and the same bond of Charity. Thus the love of God tends to reunite men in one family, and to make one soul of all souls by the community of one only love.”—*Spinoza*.

“One of the greatest and most comprehensive commandments of our Lord is to love all men—rich or poor, wise or ignorant, virtuous or evil, belonging to this or that race, whether treating us justly, or using us ‘**despitefully**.’ No imaginable circumstance or condition would release us from this obligation to love fellow men as ourselves. And having commanded us to love our neighbor as ourselves, Jesus identifies Himself with men, so that in loving them we are loving Himself. Thus in loving my neighbor, I am loving Christ in him. And by loving Christ, and Christ loving me, there is formed a circle of love, of which Christ is the soul and centre.

“What is the nature of this love of Christ? It is a love beside which the closest of human love is like ‘hatred.’ In the words ascribed to Napoleon: ‘Christ speaks, and at once generations become His by stricter, closer ties than those of blood—by the most sacred, the most indissoluble of unions. He lights up the flames of a love which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called Charity.’

“The Apostle Paul teaches that love is the perfection of our nature. The Augustinian principle of the unity of all virtue is in love. Chrysostom asserts that love is the cause and center of all virtue.

“Love is the essence of a man’s being. He is vitally bound to the object of his love. This is what Christ calls losing one’s self or life in other lives. ‘I

in them, and thou in me, that they may be perfected into one.'

"The only perfect Personality is Love—'God is love.' Love is, therefore, the final reality. He who loves most, lives most. Hatred and malice is suicide. Love is life. God is love, and Christ is the actual manifestation of His love. But the Father and the Son are one. We are one in Christ in the degree in which we love."

"To love God is a great thing, to love Him more and more, a greater, and to make others love Him so great, it is a joyous surprise ever fresh and new every day, that God should let us, such as we are, do so great a thing."—*F. W. Faber.*

"The day is sure to come in which all churches, creeds and parties shall be dissolved and swallowed up in the light of love."

"The achievement of unity upon a basis short of this: a visible organic unity cemented by anything other than a common loyalty to 'Jesus Christ, the Bishop of all,' would prove to be the undoing of the Church. The Christ who prayed for the unity of His Church alone can effect it; but He must be given the leadership of it."

"Has not Jesus told us that we are all brothers and children of God? Did He not come to destroy the castes and inequalities of nature admitted by paganism?"—*Mazzini.*

"The best hearts in the Christian world today are yearning for a fuller manifestation of the love of Christ in the hearts of believers everywhere. This desire has been implanted by the Spirit of God, and should be cherished as an earnest of better things to come.

“God is calling to His people, everywhere, not only to live as disciples of Christ, but to **love** as such. Surely it is not too much to hope or to expect, that a great revival of the spirit of fraternal love is at hand, and that this will in turn usher in a mighty work of salvation among the world of unbelievers.”
—*Thoburn*.

“My brothers fall on each other, tooth and nail, they hurl anathemas and injuries. It seems as though my heart was their battlefield.”—*Charles Wagner*.

“None of us can love another, without loving Him, or hurt another, without hurting Him.”—*Ian Mac-laren*, “Beside the Bonnie Briarbush.”

All things are absolutely possible with the Most High, the Maker of all, and nothing can dismay His grace and power to save and make perfect, even as He is Himself perfect. This, indeed, is one of the great commandments of Jesus, “**Be ye, therefore, perfect, even as your Father in heaven is perfect.**”

It seems that the very last step or stage in the attainment of perfection of character, or likeness to God, is described in Christ’s Sermon in the following words: “**Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.**” If any man is capable of doing this sincerely, as he must if he truly “**pray**” for his

enemy before his God and conscience, he has then practically reached the measure of moral perfection; he is a true child of the heavenly Father.

This truth was seen, in a manner, by the Roman moralist Cicero, who says: "To conquer our inclinations, to curb our angry feelings, to be moderate in the hour of victory, not merely to raise a fallen adversary, distinguished for noble birth, genius and virtue, but even to increase his previous dignity; these actions are of such a nature, that he who does them, I would compare, not with the most illustrious of men, but with God Himself."

"THAT THEY ALL MAY BE ONE"

"The ages preceding Christ looked forward to Him as their hope; and the ages succeeding Him look back to Him as the source of spiritual light and hope—Thus Christ is the central personage in human history. It is Christ who binds the ages in moral and spiritual unity and continuity, reveals the 'one increasing purpose' which runs through them all.

"In Him every finite person finds the ideal of his own spiritual personality, free from the peculiarities by which he is distinguished and separated from others, and thus knows himself in the likeness to God and to all finite personal spirits."—*Harris*.

"Jesus is worthy of the united worship of the millions of the redeemed who shall be gathered in heaven;

therefore He is worthy of the united worship and praise of all Christians now on earth—Whatever others do, whether they own that name alone or not; fellow believer, if thou desirest to do the will of God, thy path is plain—give up every name and sect, and meet only in the name of Jesus, heaven's exalted Lord."—*Anon.* in "Christ the Centre."

"I do not presume to be able to set forth by pen or tongue, the glorious preeminence of Christ. There is a chord in every Christian's heart that responds to the name of Jesus—In the days of the Apostles, Jesus was the name exalted above every name. To exalt another, though it were a Paul or a Cephas, was denounced. 'Now this I say, that every one of you saith, I am of Paul; I of Apollos, and I of Cephas; and I of Christ. Is Christ divided?' "—*Anon.*

"Christ alone can meet the need of the world, and unite the hearts of men."—*Japanese Christian.*

"The world has seen what God and one man can do—what God and Martin Luther have done, what God and John Calvin have done, what God and John Wesley have done, what God and D. L. Moody have done, and what God and many others have done, but the world has yet to see what God and all His people can do." Christ's real power, and greatest glory among men is undoubtedly to be revealed in the power and glory—the faith, knowledge and character—of the whole company of believers.

The very greatest power that I have felt has been in the consciousness of oneness with the life and faith of

a company of believers. Jesus has said, "**Without me ye can do nothing.**" Neither will we be able to do anything real and great for the kingdom of God in our day without the spiritual fellowship and communion of believing souls. For Christ Himself virtually and truly dwells in us all, and if we are "together" and of one heart and soul, He is in a special sense and manner, in our "**midst,**" according to His precious word of promise.

"Jesus, in this moment of clear illumination, saw a vision of a world from which the influence of evil had been expelled, and in which all men were gathered about Himself as the central personality of the race. This was to be achieved by the exhibition of infinite friendliness made in His death. His death would reveal an infinite wealth of friendliness, sufficient to draw to itself and satisfy the friendly instinct of the whole human race."—*Bosworth*.

"Christ is the living heart of the Bible and of our religion. Although men may differ widely about Christian creeds and Christian customs, everyone is satisfied with Christ. After Him is every soul feeling, and in Him alone all human souls meet."—*Watson*.

"If we want great results, we must concentrate. We must sink our differences and fall in humility at the feet of Christ, all of us united."—*John R. Mott*.

"There He stood, surrounded by representatives of a dozen nationalities, one with their common humanity, identified with their sins and sorrows and joys and

struggles and redemption through all the long centuries. What was it He said? He was pleading for the union of all His disciples. O, that they would be one! He had waited so long through centuries of strife! Could they not, would they not come together? Unite! Unite! Love one another!"—*Charles M. Sheldon*, "Jesus is Here."

"Christ compares Himself to the vine, and His followers to its branches. There is but one life in the society which He proclaims, and this life is centered in His own Person."

"And of this fullness we have all received. This is the culminating and surpassing wonder; the experience of Jesus has become the experience of His humblest disciple. Through Him we have all access by one Spirit to the Father."

"A Christian, ignorant in worldly knowledge, without worldly science, has an unction of the Holy Spirit, and can know all things in the kingdom of divine truth. We, also, are partakers of the divine nature. What Jesus received, He received that He might impart it to His brethren. No one else could ever say, '**I and my Father are one,**' and at the same time believe that His lowliest followers could also be perfectly one with each other and with God."

"It has been said that Peter represents the impulsive type of Christianity, and Paul the intellectual, and James the ethical, and John the mystic; but Jesus himself represents them all. He was more ardent than Peter; He was more intellectual than Paul, more ethical than James, and more mystic than John.

"And so I might take up the church Fathers—Origen, Augustine, Athanasius, the great schoolmen, the supreme poets, the grand reformers, and all the famous

modern preachers and missionaries—and indicate how each represents some one feature, or some bright characteristics of the Infinite truth which is in Christ Jesus.

“Now, if this be true, it is also true of denominations; and yet some people dislike to find any good, for example, in Unitarians or Catholics.”—*John Henry Barrows*.

“Religion becomes yearly simpler. It translates itself from complexities of argument into facts of daily note. It gives almost a promise that the whole world may sometime dwell on the same essentials.”

“What held the early Christians together? Love for their risen Lord. Folly and mistake began when the Church forsook its Lord, and betook itself to the ordinances of men.”

Let us do away with the temple of denominationism, which divides, limits and hinders the spiritual life and fellowship of believers—depriving Christ's Body, the Church, of her glorious powers for world redemption.

“The Near East Relief has contributed enormously to the great cause of church unity.”—*S. Parkes Cadman, President Federal Council of Churches*.

“The Golden Rule of Christ will bring in the Golden Age of man.”—*Frances Willard*.

“If Christians had been obedient to the teachings of Christ, mankind would already have been brought into union in Christ.”—*B. Fay Mills*.

"I desire to have a league, offensive and defensive, with every soldier of Christ."—*Wesley*.

"The Eternal Word is the goal of the universe, as He was the starting-point. It must end in unity, as it proceeded in unity; and the center of this unity is Christ."—*Bishop Lightfoot*.

"If we want to know the kind of brotherhood, Jesus tells us, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Brotherhood is sympathy that rises toward identity."—*Stead*, "The Kingdom of God."

"Jesus came to this world to establish and perfect the brotherhood of man. Christ had the one purpose steadfastly before Him, to unite men with one another and with God."

"And when he (Channing) poured forth in inspired strains the fullness of his soul on the godlike worth of human nature, and the future glory of human destinies, he was laughed at as a wild dreamer. 'These ideas are treated,' he remonstrates, 'as a kind of spiritual romance; and the teacher who really expects men to see in themselves and one another the children of God, is smiled at as a visionary. The reception of this plainest truth of Christianity would revolutionize society, and create relations among men not dreamed of at the present day. A union would spring up, compared with which our present friendships would seem estrangements. Men would know the import of the word Brother.' "—*Channing*.

"The bonds of commerce may prove too weak to hold the peoples together. But the unity of the life in Christ cannot fail our hopes. It has to be recognized, and not to be created."

“The decisive decade is upon us in the progress of the world-conquering kingdom of our Lord Jesus Christ. It is time that we should all act together ‘to win for the Lamb that was slain the reward of His sufferings.’ Leaders of all churches are now studying the progress of the whole kingdom of Christ, rather than the success of their own particular denomination. The great thing is that we all act together.”

“And the multitude of them that believed were of one heart and one soul—**That they all may be one—even as we are one.**” It may be accepted as an invariable rule, that all attempts to insist on merely outward union, exert an influence against the real unity which our Saviour had in view, and which was happily realized in the church of Pentecost.

“The union for which Jesus prayed was essentially spiritual and vital, and it is not credible that anyone among His hearers could have possibly understood the words to apply to forms of organization, questions of doctrine, precedence in rank, dates in history, or to any other question which did not connect itself directly with the spiritual life of the believer.”
—*Thoburn*.

“Christ is the eternal Son of God, in whom reason and faith, the individual and society, man and woman, morality and religion, heaven and earth are perfectly joined and reconciled. He is the harmony of all Scripture, saints and sects, of inspiration and of science, of Asiatic thought and Western activity.—Christ, the greatest cosmopolitan of all history, who in His disclosure of God as the universal Father, revealed the universal principle of human unity. His God is the God of all men and nations, the God who is revealed in nature and history alike.”

“It is to be feared that most of the efforts made to promote this hallowed Christian grace, have tended

to hinder rather than help the cause of vital Christian unity. * * * The union which Jesus prayed for, was essentially spiritual and vital, and it is not credible that anyone among His hearers could have possibly understood the words to apply to forms of organization.”—*J. M. Thoburn*.

“Jesus created the holiest and most lasting symbol that has ever appeared in the history of religion, the Lord’s Prayer, in which all who are his disciples will ever meet on common ground.”

“Our memories are lumbered with the things that divide us; the things which unite us slip away.”—*Charles Wagner*.

“Hymns and prayers are a more hopeful basis for union than are creeds and covenants.”

“There is very little theology in the Sermon on the Mount, or indeed in any part of the gospels; and the differences which keep us apart have their origin in the study rather than in the church, in the Epistles rather than in the Gospels. How much misery would have been saved Europe, if Christians had been satisfied with the Sermon on the Mount!”—*Sir John Lubbock*.

“Men’s hearts ought not to be set against one another, but set with one another, and all against the evil thing only.”—*Carlyle*.

“The society He was there to create was never to die; was to spread through every land as through all time; was to bind the ages in a wonderful harmony of spirit and purpose, man in a mystic brotherhood of faith and love.”—*Fairbairn*.

“It is a singular and very instructive fact that in cases where good men have made a specialty of the

subject of Christian unity, and have denounced all sects and denominations as unscriptural, the very evil against which the protest is made is fomented and increased rather than lessened by the opposition. Again and again the singular phenomenon may be witnessed of Christian men devoting a lifetime to denouncing the divisions which exist in the Protestant world, only to find at the close of life that they have added one or more sects to the too numerous organizations which they found around them at the beginning of their labors.”—*Thoburn*.

Moreover, we do not want, for the mere sake of an outward and visible unity, a despotism of the intellect and conscience. No possible human organization, whatever may be its claims, shall rightly usurp the place of the Infallible Authority. We need nothing other, according to the teaching of our Lord, than the truly divine and spiritual authority and leadership. This, the living Christ alone, in His own ever-present Spirit, provides for every human conscience.

It is also self-evident that according to the very teaching of the Christ, doctrines will never lead us to oneness in Himself and with one another. This can be realized only, speaking with all due reverence, in the very soul of Jesus, which is also the very Presence of our Blessed Heavenly Father.

“The Young Men’s Christian Associations and the Christian Endeavor Societies are destructive of the sectarian spirit, and make for interdenominational cooperation.”

“Hudson Taylor talked by the hour of the living Christ, and one was conscious that Christ was living in him.”

“Where then, is Christ? Not in fictitious portraits, not in sculptured forms, not in mythological heavens: Christ is in the flesh and blood of every faithful believer.”

“Men with the presence of Jesus Christ. Looking through the very eyes of Jesus.”—*Bosworth*.

“THAT THE WORLD MAY BELIEVE”

“I never yet have known the Spirit of God to work where the Lord’s people were divided. Unity is the one thing that we must have, if we are to have the Holy Spirit to work in our midst.

“Nothing will silence infidels so quickly as Christians everywhere being united. Then our testimony will have weight with the ungodly and careless. If I thought I had one drop of sectarian blood in my veins, I would let it out before I went to bed.”—*Moody*.

“What a blessed unity, one with the Head above, and one with every member here below. Yes, every member—every Christian on earth—How deeply and touchingly this is seen in the present intercommunications of the Son with the Father; ‘**That they all may be one, as thou Father, are in me, and I in thee, that they also may be one in us: that the world may believe;**’ and again, ‘**I in them, and thou in me, that they may be perfect in one; and that the world may**

know that thou hast sent me, and hast loved them as thou hast loved me.' '—*Andrew Murray.*

“Division has done more to hide Christ from the view of men than all the infidelity that has ever been spoken.”—*George Macdonald.*

“What we need is closer fellowship with Christ. This is the path which will lead to unity. Our divisions are giving the forces of evil and unbelief a terrible advantage. If Christ cannot bring His own followers together in fellowship and brotherhood, how can men believe in His power? What is needed is a reunited Church, so faithful to the Gospel, so filled with the spirit of love and fellowship, that in it the presence and glory of Christ be made manifest.”—*Bishop Manning.*

“The most stubborn hindrance to the dissemination of the truth, is the extent of disagreement as to what it means. The doctrinal differences between the Christian churches has always been, and still is, the great obstacle to the fulfilment of their hope of teaching all nations.”

“Laying aside all petty differences, the churches and missionary organizations should run up the motto “Unite and Conquer”—in the mightiest of campaigns—the conquest of the world for Christ. If the missionary forces of Christianity could be mobilized so that they could work harmoniously with a common impulse, like an army under one great leader, nothing could withstand them.”

“As long as organization continues to be a law of life, Christian believers may be expected to form organizations both for mutual well-being and common service; but the idea of such organizations becoming rivals, much less opponents, must soon be-

come too intolerable for longer sufferance. We often preach Christ, but too often forget that if we would have the world give heed to our words and become convinced of His divine mission, we must exhibit before the gaze of men that greatest of moral miracles—the actual union of holy men and women in a bond—which makes them, amid all the toil and turmoil of daily life, of one heart and of one soul. Hear our Saviour pray:—“**I pray for them, that they also may be one in us; that the world may believe that Thou hast sent me; that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me.**”—*Bishop Thoburn.*

“Christ is the one bond and the one goal. All the light of human hope gathers more and more about Him, and the closer men get to each other, the closer they get to their King.”—*Barrows.*

“When once the great fundamental catholic principle of Holy Love has become the material principle of entire Christianity, it will fuse all differences, and, like a magnet, draw all into organic unity about that center where love itself most truly reigns. Nothing in this world can stand against such a catholic church.”—*Charles Augustus Briggs, Union Theological Seminary.*

“If the Christians of the present day become of one heart and one soul, in the primitive sense of these words, the divisions of Christendom would cease to cause grief to the friends, or joy to the foes, of the Christian faith. We cannot expect—we have no right to expect—that the world will accept our testimony concerning Christ, while we lamentably fail to exhibit in its blessed fullness the power of that hallowed name to unite us in a living

and loving fellowship which impresses all beholders, because it is not earthly, but divine.”—*Thoburn*.

Humanity is henceforth to become one with the Son of God—Christ manifest in and with the glory of His angels—the incarnation of Jesus’ spirit in the myriad relationships of human life. **“The glory, Father, which Thou hast given me, I have given them, that they may be one with us; that the very love wherewith Thou hast loved me, may be in them, and I in them.”** Men related to God even as Jesus Himself was related, and is related to the Father.

This is the faith to which Jesus calls us unto, and which He asks us to believe in, and respond to, with a joyous triumphant response. When the Son of Man cometh, will He find faith on the earth? Faith in the infinity of God’s love as manifested in Christ, faith in the grace and power of God the living and present One, to save from the uttermost to the uttermost—His power and will to bless and to keep all mankind.

SECTION VII

THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS

“Thy kingdom come. Thy will be done on earth,
as it is in heaven.”

I

We have seen that following Jesus will alone lead to the union of His followers—individually with Himself, and collectively with one another in Himself—and this, in turn, always according to the very teaching of the Master, will bring the world in belief unto Himself—speaking more definitely, it will usher in Christ’s Kingdom among men.

II

To seek first the Kingdom of God and His righteousness is the highest and holiest ambition of any man, according to the word of the Master. It is identical with His command to follow Himself—it includes all human duty. It expands the soul to

its uttermost possibilities by giving it the largest object of endeavor conceivable. It purifies the heart from selfishness by upholding before it continually the ideal of the true brotherhood of all men.

Tolstoy, the Christian idealist and sincere follower of the lowly Nazarene, was not concerned with the ascendancy of the Slav or Anglo-Saxon. For him, there was but one nation—the Christian people. Cecil Rhodes, sometimes called the Napoleon of South Africa on account of the vastness of his designs, was narrow in his spirit and vision as compared with this all-embracing world-vision of our day and of our Faith. “English! All English! that’s my dream,” he declared as the goal of all his ambition, wishing to paint the map of Africa “red.” The desire of Tholuck, “I have one passion. It is He! It is He!” expresses infinitely larger and holier aspiration. Likewise, Paul with his unusually keen and cultured intellect—energized and enlightened by the Holy Ghost—was truly and greatly ambitious when he sought as his life-object, that he should not be found “disobedient to the heavenly vision” of a world empire under the leadership and Lordship of Christ. He determined not to know anything but Jesus Christ, the Crucified Redeemer of mankind, and expressed his very life-purpose in the simple words: “To me to live is Christ.”

III

“Let our object be our country, our whole country, and nothing but our country,” said Daniel Webster, an outstanding exponent of that noble but narrow patriotism which the world is slowly outgrowing—giving place to that larger and nobler patriotism, the love of the world—of all mankind—which is the distinctive and precious gift of the Son of Man. Give us rather, therefore, the vision of the blind American seer who has given expression to this high and holy prayer and prophecy: “Out of the fierce struggle and turmoil of contending systems, I see a brighter spiritual era slowly emerge—an era in which there will be no England, no France, no Germany, no America, no this people or that, but one family—the human race * * *”

“Above all nations is Humanity. Jesus never mentioned patriotism, because, being clear visioned, He saw that it was not final. His ideal was a world-wide citizenship, a society in which all kindred, tribes and tongues should cooperate. We read of Him in the prophecy of Daniel: “There came one like unto a son of man, and there was given Him dominion and glory and a kingdom, that all the peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, that which shall not be destroyed.”

*Helen Keller.

IV

The Son of Man, the Kingdom of God, are the two outstanding and characteristic features of the expressed consciousness and teaching of Jesus. Neither of them has any technically religious suggestion. The sphere of Jesus' mission, is the actual life of the whole man, not some special phase of it—however sacred this may have been regarded in the past. Philosophers have defined religion as "feeling," "thinking," or "doing," respectively. According to the teaching of the Master, religion cannot be "defined." Man must love God with his whole heart, mind, soul and strength. Teachers and leaders of religion had confined it within certain prescribed ceremonies—days, places and specific observances. To the mind of Jesus, the one true worship of Jehovah cannot be confined to places and forms. Anywhere, and everywhere, throughout the whole sphere of life, and in every one of its phases and features whatsoever, should man worship his God, not in any formality, but "**in spirit and in truth,**" for such worship only is acceptable unto God who is a Spirit, and who actually "**seeks**" such worshippers.

"Jesus Christ has always been larger than any existing sect, and as the sun shines upon the earth, and besides, pours its flood around it and beyond it, touching other planets, and emptying oceans of light into the great formless void, so Christ has blessed the Church, so far as it would receive His gifts, and then has poured His love around it and beyond it, where

the statesmen have sat in council without any creed or any prayer. No denomination—perhaps not even all Christian Churches, may claim Christ—the sun shines also in the formless void.”*

This is the end, the final reality—the Kingdom of God—“the Kingdom without frontier” of time or place—God the Infinite and Eternal King—reigning through Jesus Christ, His only begotten and well beloved Son—dwelling, and walking, “living” in men—as it is His right and expressed purpose, having finally and forever become, absolutely, the “all in all” of man.

V

What is the nature of this Kingdom of God? Can it be defined or expressed in language? What is it in the light of the words and life of Jesus? He has taught us to daily pray and say, “**Thy kingdom come. Thy will be done on earth as it is in heaven.**” Plainly, therefore, it is wherever the will of God is done perfectly.

We have not seen heaven, but we have seen Jesus. In Him the will of God was done perfectly. He is, therefore, the only concrete and adequate expression on earth—both in His words, and in His very life—of the character of the Kingdom of God. He is, moreover, the only means of its realization on earth.

*David Swing.

VI

The Kingdom of God centres in a consciousness and personal life. It lives in and operates through personal life. **“The Kingdom of God is within you.”** Jesus incarnated it in His own Person first of all. Then He taught and spread it among men, and directs it evermore through His own living personality and power, working in and through men. St. Paul said, “I no longer live; Christ liveth in me,” and labored “mightily” in extending the Kingdom of God—even more than any other of the Apostles of the Lord. Had Paul gone eastward, instead of having gone westward, says the historian, the history of the world would have been entirely different from what it has been. Why? Because Paul had made Christ the very centre and spring of all his thinking, living—of all his activities, and the mighty Son of God Himself who has proclaimed and established His Kingdom on the earth was incarnated in the life and labors of this man. Luther followed Paul in his devotion to the Person of Jesus. He said that night and day, Christ was the centre of all his thoughts—the object and goal of all his mighty life-activities. “Had there been no Luther,” says the historian, “the English, and American, and German people would be thinking differently, would be altogether different

men and women from what they are at this moment.”* According to another, “St. Francis more than any other man, shaped the life of the Middle Ages, because he succeeded in living over again the life of Jesus.”† George Whitfield said, “I have just put my soul as a blank into the hand of Jesus my Redeemer, and desire Him to write on it what He pleases; I know it will be His image.” His most earnest and ardent desire was to become entirely conformed to the likeness and image of Christ Jesus. He became, therefore, with John Wesley, a leader of one of the mightiest revivals of history. It is said of J. Hudson Taylor, who achieved marvelously for Christ in China—by one associated with him, that he was sure that Christ Himself was living in him.

“The Imitation of Christ,” says a Christian evangelist, “is the legacy of the ages, the gospel of all that was best in monasticism.”** The imitation or “reproduction” of Christ—this is the mightiest force of all the world—aside, of course, from the very power, personally expressed, of the Lord Jesus Himself. Why is the Gospel according to John the most potent of all writings? Because he who leaned upon the breast of Jesus, came the closest to his Master’s personality and spirit, and was known

*J. A. Fronde.

†Prof. Hugh M. Scott.

**William J. Dawson.

among all the other disciples of the Master as "the disciple whom Jesus loved." Therefore, he was able to write "the most faithful image and memorial of Jesus that any man could produce." And therefore, again, "Of all the New Testament writings, this Gospel has been perhaps the most influential in shaping the religious experience of men. In the deepest experiences of life, generation after generation of men have turned to this book."*

VII

Jesus does not only declare the truth, discover duty, but also provides the power to do and obey. To the mind of His forerunner, the outstanding feature of the Personality of Jesus was to be His power to "baptize in the Holy Spirit and in fire." This was to be the climax, the culminating work of His ministry. By His own teaching and action, Jesus fully substantiated this forecast of His forerunner and herald. Having taught His disciples all that He intended to teach them personally, He commanded them to remain in Jerusalem—not to begin their work—until they were clothed with "**power from on high.**"

*Edward I. Bosworth.

After His resurrection, and just before His ascension, Jesus speaks again of this power of the Holy Spirit which His disciples were to receive as the final act and gift of all His teaching and ministry unto His disciples. This, therefore, is the great feature of the life and teaching and ministry of Jesus:

(1) From the viewpoint of His inspired herald and "forerunner."

(2) From the viewpoint of His own life and teaching while in the flesh, when He "began" both to do and teach, until the day in which He was received up.

(3) This is also "the great thought of the Book of Acts," which is a record of the immediate continuation of His life among men after He had ascended on high—"Ye shall receive power when the Holy Spirit is come upon you."

That this power from on high, was to be of vital importance, in the mind of the risen Lord, to the coming of that Kingdom which He had proclaimed from the very beginning of His earthly ministry to the very last, is apparent from His answer to the inquiry of His disciples: "Lord dost thou at this time restore the Kingdom to Israel?" And He said unto them, "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy

Spirit is come upon you." This, therefore, according to Jesus, is the one indispensable factor in the coming of His Kingdom. This is what men should seek as the great object of their desire—"the promise of the Father" Himself—the power from high—the very power of the presence of God, which is alone adequate to make real on earth His eternal kingdom.

VIII

"Talk about the questions of the day," said that great Christian statesman, William E. Gladstone: "There is but one question, and that is the gospel. It can and will correct everything needing correction." What an infinite gain will it be to the world, when men shall finally conclude to cease theological speculation about the things which are of their very nature beyond unaided human understanding, and shall apply all their minds and energies to seek practical methods of applying the commandments of Jesus in the very light and power of His own Spirit! To do this sincerely, however, one must begin with himself. In the words of the Master, "**Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**" In the words of one of His own true disciples of our day, "You cannot bring the Kingdom of God

upon this earth, until you bring it into your own heart first.”*

As the boy Hannibal was made to vow eternal enmity and vengeance against his native city’s hereditary foe, so must the true Christian feel called to wage ceaseless, mortal warfare against all evil—within and without—in the power of God—through baptism of the Holy Spirit and of fire—until the spirit of evil shall have been absolutely cast out from the midst of human society—“**Satan fallen as lightning from heaven**”—according to the vision and word of Jesus.

IX

Jesus, in His teaching about the central theme of His ministry, namely, **the Kingdom of God**, has joined it inseparably with the doing of the will of God. He has said, “**When ye pray, say—Thy Kingdom come. Thy will be done on earth as it is in heaven.**” Again, He commands us to seek first the Kingdom of God “**and His righteousness.**” The Master in His teaching has apparently placed the kingdom of God before the doing of His will or righteousness for the purpose of impressing this fact, that the will of God cannot possibly be done except by the very power of God—“**power from on high**”—for

*Count Tolstoy, quoted by Prof. Edward A. Steiner.

the power of God is nothing other than His own presence and sovereignty, therefore, first the manifestation of the power of God, then the manifestation of His righteousness.

It is equally true, on the other hand, that the kingdom of God will never come until the will of God is willed and done on the part of men. It is difficult, if not utterly impossible, to analyze these great thoughts with clear understanding, as they are beyond the realm of time and place, transcending our reasoning and logic. We cannot possibly confine them in time limits, or express them in calculated statements. We may well consider, however, the doing of the will of God as coincident with the coming of His own kingdom—"one and inseparable"—because what Christ has joined together in His own word, no man may put asunder. We cannot do the will of God without the exercise of His own power. On the other hand, the kingdom of God will never come among men, except and until men, with all their mind and strength, **"will" to do His will.**

X

According to our understanding of His own words, therefore, the climax and conclusion of all the revelation of the Master is His teaching of the absolute

necessity for keeping the commandments: and, coordinately, the utter need of the power from God for the very doing of His will which means the coming of the Kingdom.

“Keep my commandments” is an all-inclusive command of Jesus. This is in a sense, indeed, more “definite” than the “following” of Himself, because these commandments apply definitely to every single phase of life. They are so clear and plain and specific, that the professed follower of the Lord who accepts His own words need no longer be tempted to satisfy his conscience with mere assents, formalities and generalizations. Here is something concrete and definite, commanding all his energies, and which includes within itself all other words of Jesus. **“Come unto me, Follow me, Abide in me”** are all **“commandments”** of our Lord. This includes **“Faith,”** for how often He taught that men should **“believe”** in Himself, as well as in God the Father. **“Have faith”** is one of His words. Again: that men **“ought always to pray—ask, seek, knock,”** that it may be given to them.

The keeping of the commandments includes also the doctrine of salvation by grace, for He teaches that even when we shall have done all that is required of us we should still say that we are **“unprofitable servants.”** And so on with regard to every

Scriptural doctrine, the keeping of the very words or commandments of Jesus—in their true spiritual significance—includes all truth and duty in the Christian life. It involves both the knowledge of the truth, and also the power to obey the truth. In the concluding section, therefore, of this discussion of the subject of the consciousness of Jesus, we will consider once again His constant teaching about the necessity of doing the will of the Father.

XI

No circumstances whatever, no occasion imaginable would ever arise wherein men would be released from the blessed obligation of whole-hearted obedience to the all-loving and all-wise will of the Father as expressed in the life and words of His Son Jesus. Indeed, Jesus indicates plainly that He was Himself bound by this absolute necessity—at the same time taking “**delight**” in the doing of the blessed will of His Father. If anyone were to be free from the doing of another’s will, it would surely have been Jesus Himself. He was sinless according to His own avowal, as well as in the confession of all others. He was endowed with the Holy Spirit, and that “without measure.” And yet, this is the striking thing, there was no one who felt this necessity more

deeply than Jesus. He testified again and again, that He abode in the Father's love simply because He continued to keep His Father's commandments. Can we imagine anyone, therefore, who might be above this obligation? Jesus, in telling of His own perfect obedience to the will of the Father as the very cause of His own abiding in the love of the Father, likewise teaches His disciples, in His faithfulness and abiding love for them, that there is no other way of expressing their own love to Himself, except this one eternal way of keeping the commandments—His own commandments, which are identical with the very commandments of the Father.

XII

“Lord, we believe that Thou art one with the Father, and that he that seeth Thee, seeth and knoweth the Father. How, then, may we truly love and know Thee?” “There is only one way by which any man may know me in truth. I am revealed in my commandments. To know me and to love me, you must keep my commandments. There is no other way possible by which I may be known, because this is the very law of my being—the Law of God. I can manifest myself to the one alone who obeys my will in love.”

“How can this be, Lord, that Thou wilt manifest Thyself unto us, and not unto the world?” “My real self and Spirit can be seen or known only through the inner self and spirit of a man, and this is affected by his daily thinking and living. Therefore, unless man have the thoughts and activities of his own life in perfect oneness with my own life and thoughts, he cannot possibly know me.” This, therefore, to the mind of Jesus, is the great distinction between those who are His own, and those who are not: **“Everyone who heareth these words of mine and—Doeth them —Doeth them not.”**

XIII

In the mind of Jesus, the very closest possible or imaginable physical relation with His Person possessed no profit or blessing in itself. Someone in the crowd which He was addressing cried out and said, “Blessed is the womb that bare thee, and the paps thou hast sucked; But He said, **yea, rather, blessed are they that hear the word of God and keep it.**” Behold thy mother and thy brethren seek for thee: **“Who is my mother? And who are my brethren? Behold, my mother and my brethren! For whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister and mother.”**

Jesus, knowing human nature—as no man has ever known—with all its weaknesses and persistent temptations, constantly, clearly and most vehemently warns men against the fundamental religious temptation—externalism—which is another word for unreality. He says: **“Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, (evidently they believed in Him, and acknowledged Him, at least externally and formally, as “Lord”), did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity.”** This is the only distinction, doing right, or working iniquity. It is impossible to express in human language this truth which Jesus teaches throughout His whole ministry, more forcibly or more clearly than it is done in the foregoing passage—that nothing whatsoever imaginable can take the place of obedience, or the actual doing of the will of the Father. Personal confession of Himself, prophesying by His very name, casting out demons even, and the doing of many mighty works which may include everything imaginable to indicate the approving presence and power of the Christ,

nothing avails, *nothing—except righteousness*. If Jesus teaches anything more clearly or earnestly than anything else *this* is His message. **“Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven—If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.”** (A study of Jesus’ method of teaching plainly indicates that this should not be taken “literally” but in its spirit and truth.) Negatively, positively, absolutely—by word, example and life, this is the most fundamental teaching of the Master—that men should earnestly seek to do the will of God before Him who seeth in secret.

XIV

Righteousness, or doing the will of the Father, was Jesus’ own inmost desire and character, the very substance of His Being. **“Wist ye not that I must be about my Father’s business? * * * My meat is to do the will of Him that sent me, and to accomplish His work.”** Intense love for mankind, zeal for God’s house and will, fierce indignation against all opposition to the doing of the holy will of His Father,

ate Him up, marred His body and visage, consumed Him finally in His agony upon the cross—giving Himself up entirely in the end to the will and love of the Father and of His children on earth.

XV

As Jesus taught that mere external relationship with Himself—even the very closest—is worthless of itself, so likewise is there no virtue or benefit in the mere hearing or having of His commandments. It is the *doing* of His sayings, the keeping of His commandments, that will open their meaning, fulfill their true function and object. His commandments may be likened to the swaddling clothes which wrapped the Babe—the flesh and the blood, which enfold “**life and spirit.**” The doing of them, unfolds and imparts the Life that is within them, to the soul and being of the true lover of Jesus. “**We will come unto him, and make our abode with him.**” He who becomes one with Jesus through the keeping of His commandments, realizes within himself the very life of God. “There is no good to be got from Christ except by being made like Him. God Himself cannot bless you unless He gives you His own character.”* According to Jesus there is only one way to this one

*F. W. Robertson.

great and most blessed end. Therefore it is because of the very love which burns in the soul of Jesus that He teaches the most clearly, earnestly, "*violently*," the absolute necessity for righteousness.

XVI

Righteousness, like other cardinal features of the teaching of Jesus, is not peculiar to Christianity. Our faith is founded in the very creation and constitution of all things. This is a very important, satisfying and fortifying fact. Scattered rays of light there were throughout all the ages and in all the world. God left not Himself nor His laws without witnesses. The conscience in every man, in fact, has been called "the still small voice of God," and testifies, more or less clearly and distinctly, to this universal law of right. This "sense of right in man," which the Philosopher Kant compares in its awe-inspiring grandeur to "the star-lit heavens above," is evident in all great teachers of all the ages. Nowhere, however, is it so powerfully and distinctly emphasized as to its vital importance, than in the words of Jesus. And this is natural, as Jesus is the culmination, the one great mountain-peak of all revelation. God spake finally "in His Son."

XVII

The righteousness applies to the true inner life—"character is what a man is in the dark."* In the words of a contemporary evangelist, "The greatest incentive to a holy life is the knowledge of a Divine Person going with me wherever I go, seeing whatever I do, and knowing every secret thought of my heart."† In the words of the poet "Guard well thy thoughts; our thoughts are heard in heaven."‡

Who in his heart a guilty thought doth cherish,
He bears the guilt of action.—*Juvenal*.

According to the scientist, "Live innocently; God is present."§ "Think of God oftener than you breathe," taught Epictetus. This was my own father's earnest plea to me in a time of trial—"Think about God! Think about God!"**

Said the Roman moralist Seneca, "I will govern my life and my thoughts as if the whole world were to see the one and to read the other." "Conduct thyself always with the same prudence as though thou wert observed by ten eyes, and pointed out by ten fingers," said Confucious. Jesus saith, "**Thy Father seeth in secret.**"

*D. L. Moody.

‡Young.

†R. A. Torrey.

§Linnaeus.

**Rev. Samuel G. Varjabedian.

XVIII

Special miracles have practically ceased, in order that all may appear, as it is indeed, marvelous. Special revelation and visions have given place to the natural, fundamental way of the vision and presence of Jesus through the ordinary daily duties and experiences. We keep in touch with Jesus, we hold communion with Him, we abide in His love, by keeping His commandments, by abiding continually in His word. This is His own expressed way. There can be none other, not even for the only-begotten Son of the heavenly Father—“**Even as I have kept my Father’s commandments, and abide in His love.**”

XIX

How, then, may we keep His commandments—if the keeping of these commandments are so vitally necessary? Is it humanly possible to keep the commandments of Jesus? If it were not, Jesus would not have required it of us. And while it is “*humanly*” impossible to obey Christ in all of His blessed ways and words, it is “*divinely possible.*” Indeed, this is one of the commandments, that we should seek to be endowed with power from on high, just as the disciples received this on that Day. “I can do all things through

Christ which strengtheneth me," is the calm confident testimony of St. Paul. The power from on high, and the power of the Holy Spirit are one with the living presence of Christ Jesus in the soul of the believer, which is, again, the very power and the presence of the living God. According to the plain and simple words of Jesus, it is impossible to separate the presence or the power of these three Personalities of the Godhead. Father, Son, and the Holy Ghost, may and do dwell together in the humble heart of the believer, energizing, invigorating, imparting power and liberty and joy in the performance of our daily duties. We live in God, the Holy Spirit, and He lives in us, through Jesus Christ our Lord. How can these things be? Mystery—holy, unfathomable mystery—cannot be explained, but it can be *experienced*—we "do know," in our own souls these facts which are revealed to us, and made sure beyond even the possibility of doubting them, in the living glow within our own hearts through the actual working of the Spirit of God, which makes them plain and clear and distinct above all other truths and realities. We discern them "spiritually"—mystically—but none the less, "actually." Yea, they are more actual and real to our consciousness and spirit than any material or earthly object can ever be, because we can never really touch the actual objects of nature. It is only their appearances that we

come in contact with. While in our souls and spirits, we may and *do* come into contact and vital union with God who *is Spirit*. In the word of the seer "spirit with Spirit can meet."

XX

Here, a note of explanation seems to be necessary. We must beware of identifying the *feeling* of exhilaration and exaltation—apparently the "joy unspeakable and full of glory" which generally comes with the enduement of this power from on high—with the doing of our duty as followers of Jesus. These feelings cannot take the place of the strict observance of the words and commandments of Christ. We have heard of many instances wherein the person overflows with the joy of salvation coming upon him "in waves of glory," but whose daily and hourly walk as to the common honesties and ordinary duties of life are far from right. We must "try the spirits," test our feelings and all of our lives, by this final and unquestionable standard—the consciousness of Jesus, as this is definitely revealed in His own very words. The Kingdom of power and great glory will never come, until His will is actually and truly *done* in all of our lives and in all of our ways and relationships—done perfectly, in all its blessed completeness

and fullness, honestly, earnestly done, in spirit and in truth—even as it is done in heaven by the angels of God, as it was done in the life of Jesus. And this great and supreme end will never be reached, unless and until we make it the goal of all of our Christian life and endeavor. Not being swayed hither or thither by an iota from whatever source or cause or reason—but setting our faces steadfastly toward this one supreme end—the *doing* of the will of God, as this is the most clearly and finally expressed in the words and life of our Lord and Saviour Jesus Christ, our Friend and Elder Brother—our Divine Lover. This is not the teaching of any man. It is the very will of “**the Son of Man,**” Jesus of Nazareth—Incarnate God.

XXI

This is the very heart of the purpose of Jesus—His own great love is expressed in His mighty anxiety to press upon men’s minds—never hesitating to repeat Himself over and over again—that nothing whatsoever on earth or in heaven will avail but the actual obedience of a man to the will of the Father, or “**the will to do His will.**” We learn from the word of the Gospel, however, that the will of God and the will of Jesus are perfectly identical. Therefore,

righteousness means exactly the doing of the will of Jesus Himself.

XXII

It is the lesson of Christian history that no one can genuinely nor effectively teach any religious truth, unless this has "gripped" his own soul through some deep and vital personal experience. Paul saw that unforgettable vision on his way to Damascus, which became ever afterward the central theme of his teaching. All of his preaching was naturally illuminated by that supernatural blinding light which shone upon him on the occasion of the revelation of Jesus Christ unto his soul. Luther's central message, "the just shall live by faith," which he received from Paul, was likewise a deep and definite personal experience of his own inner religious life which he could not possibly forget, nor was ever able nor willing to ignore in his teaching. John Wesley's personal experience as Luther's commentary on one of Paul's Epistles was being read at a prayer meeting, became the central theme, the foundation and inspiration of the teaching and preaching of the greatest revivalist of the English-speaking world.

All these were, without question, revelations of the divine will and leading, adequate to the times.

They were, what has been fitly called, "present truth." The fundamental truth for this present time, however, can be none other than the revelation found in the very words of Jesus Himself—that which is central and fundamental in all His teaching must be fundamental, eternally so, in the Church universal, of which He is the one Foundation and Head. Not comments on these words of the Master through apostle or preacher, but the words themselves uttering and explaining themselves. Then only will we arrive at the "*theology of Jesus*" as distinguished from all merely human theology "*about*" Jesus. We want His own very words and direct, immediate, personal teaching and very Presence in the soul. This is what the world of today is hungering after—"the living bread which came down from heaven." This is what He teaches, promises, bestows—His own living and abiding Presence in the soul of the one who loves Him in the "only" way which—according to His own words—it is possible to love Him in truth by the "having" and the actual "keeping" of His own commandments.

XXIII

This, therefore, is the simple message which will alone meet the actual need and demand of our time.

Our minds and hearts must be turned to the very commandments of Jesus, with the view of putting them into actual and daily practice in our own lives, first of all—and in all the life of the world. In the past ages the world was not prepared to accept and put into practice this final message of the Gospel. Christianity, however, has leavened human society to a great extent, at least in the matter of the knowledge of the truth. The world, even in its multitude of needs and crises, therefore, and in its utter and tragic despair of salvation through any human agency alone, is ripe and ready for this final and fundamental message of the teaching and mission of the Lord Jesus, that according to the promised power divine, the very will of the eternal One shall be done on earth.

XXIV

It has been said that a critical study of Church history, and of the New Testament writings, will exalt Jesus Himself in His own words and Personality, more and more highly above all other authorities. It is equally true that a critical study of the life and words of Jesus Himself will very plainly reveal the fact that *righteousness* was the very soul of His being—the substance of His teaching. “**My**

meat is to do the will of **Him** that sent me," He said. "I do always those things which please **Him**—I have kept my Father's commandments—**Not my will, but Thine be done.**" He lived His entire life in absolute obedience to the will of God.

What Jesus Himself practiced and found great pleasure and blessing in, He enjoins the most earnestly upon those whom He loved the most. "Keep my commandments, keep my words, which are not mine, but the Father's which sent me," is Jesus' own constant, earnest plea to His disciples, and through them, to all men—because to His own soul and innermost consciousness, this was the only way by which men could be blessed of the Father—that is, truly blessed.

XXV

Again, Jesus speaks of the Spirit of Truth whom He would send to His disciples, to declare unto them truths which they were then unable to understand or "**bear,**" and also to speak of "**things to come.**" John the beloved disciple was given this revelation and knowledge imparted by the Spirit more than any other of the immediate followers of the Lord. And this same Spirit of Truth, promised and sent by our Lord, revealed to John the glories of the

“New Jerusalem,” and many other **things to come** unto His own followers. In all this further revelation, as it should be expected, there is nothing but confirmation of the teaching of the One Lord, as revealed through the “One Spirit” which He had Himself “sent.” In this further revelation of the truth of Jesus there is nothing to modify the central law of the Master—obedience to the commandments—or, “righteousness,” which He had so strenuously and faithfully declared to His own disciples and to all men.

In confirmation of this fact, we may refer to John the beloved, the disciple who came the closest to the Master and as he tells plainly and repeatedly of the supreme duty of everyone to keep the commandments. He says: “For this is the love of God, that we keep his commandments—And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected.”

XXVI

Again, when we look into the direct revelation of the Spirit of Truth which was given to John and

is recorded in his Book of “The Revelation of Jesus Christ;” we discover that the outstanding teaching of God in this last book of the sacred Scriptures—as in the very first—is the plain and simple duty of man to obey his Maker in the doing of His own revealed will. And when Jesus is manifested to the eye of the seer as the “*King of Kings, and Lord of Lords*”—it is recorded of Him that “in *Righteousness* He doth judge and make war.” This is the Spirit and very Being of Jesus Himself, and unto the very end—Righteousness or doing the holy will of the Father of All. And “the fine linen, white and pure” which clothed the armies of heaven which followed Him on white horses, is “the righteous acts” or righteousness of the saints.

XXVII

And once again, in the very last chapter of the Holy Scriptures, we read, “Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city.” The necessity for righteousness is so fundamental and basic according to the whole revelation of Jesus, that it shall never be done away with or modified in the least, but like His words—of which it is, indeed, the most vital and essential feature—

shall endure forever, even when the heavens and the earth shall have been rolled up as a scroll and passed away. For in the new heaven and the new earth for which we look, and which God Almighty has promised to “make,” there shall reign forevermore and absolutely—“**Righteousness**”—this shall be the outstanding, and distinguishing characteristic of the new Creation, that therein “dwelleth righteousness.”

"THE NEW ORDER"

"We need to preach nothing more and nothing less than that the words of Jesus are divine words, as potent in the shaping of society as was the voice which called order out of chaos by the power of His might."

"The Conference has deepened and purified our devotion to the Captain of our Salvation. Responding to His call, '**Follow Me,**' we have, in the presence of the Cross, accepted the urgent duty of applying His gospel in all realms of human life—industrial, social, political and international."—(Stockholm Conference on Life and Work.)

"The Christian Church has today the greatest opportunity in all its history. Never since Christ came to this earth has the world been so ready to receive His message. All over the world, men's hearts are stirred with a new longing for fellowship, and for that realization of justice and brotherhood in all human relations, which Christianity alone has power to accomplish."—*Bishop Manning*.

"The Infinite is in man in his expansive and marvelous intelligence, in his capacities for love and sympathy, in his conscience and its law of righteousness, in his will and its power to subdue the wild cosmos, in its power to incarnate in human society the vision of the City of God."—*Gordon*.

"Believe and hope in the great on-going purposes of God for a new world. Work intelligently and unselfishly for the accomplishment of those world-purposes. So shall you be sure of that great new civilization that is to be, that 'they shall bring the glory and

the honor of the nations into it.' ''—*President King* to Oberlin College Graduating Class.

“Let us keep in our hearts this divine hope, that one day by the power of Christ’s love and truth, all wars shall cease, all tears be wiped away, all nations united in one great brotherhood, every knee bow, and every mouth confess the supreme glory of God the Father.”—*James Freeman Clarke*.

“Why do people sacrifice so much more willingly for patriotism than for religion? Why is it that the nation can call out so much heroism from common folks, and the church so little? Nothing but a vivid foresight of the glory of a Christ-ruled world, can give an ideal compelling the dedication of a Christian’s life and all.”

Religion must be coextensive with the idea and the reality of the living One. As it is inconceiveable to make an image of God, of localizing Him, neither can we limit the expression of religion. The actual and absolute worship of Jehovah is without the medium of churches or books or organizations and rituals—but immediately, through all the activities of human life—“No temple, because all temple:” Religion not abolished from human life, but pervading and inspiring all of life.

“It is precisely around this life of the Son of Man and Son of God that the fiercest controversies of our time are raging. Is it not also becoming clearer that they will continue to rage more and more fiercely—that there can be no rest or peace possible for mankind

until all things are subdued to Him, and brought into harmony with His life?"

"Christ himself is central at this time in the thought and discussion of men who are working in the intellectual religious field. He is absolutely central in it. * * * The great battle of the future will rage about the person of Christ."—"The Continent," June 18, 1924.

"We cannot forgive the Christian Church, the Christian Church must not forgive herself, for failing, in these great years of freedom and opportunity, to leaven human society with the truth as it is in Jesus."

"The taproot of our social ills, my friend, lies far behind pauperism, and deeper down than the actualities of everyday life. The root-germ is deep in the nature of man, and without the supernatural power of the Divine Spirit, no scheme—social, political or educational—will ever be able to grapple with it."—*General William Booth.*

"‘The battle is not yours.’ In the great moral struggle going on around the world, God is leading. It is His war. While He uses us, it is His power, truth, and presence which is to win the day at last. As the battle is the Lord’s, He is bound to win. How can one who is omnipresent, omniscient, and omnipotent be overcome? More than all that, the very end of the war has been foreseen and described by Heaven. It is overwhelming victory for God and His people."

"A very serious omission in the platform of the League of Nations—nowhere in the platform, nor, so far as reported, in the proceedings that led up to its

promulgation—is to be found any hint or public recognition of the fact, generally accepted by civilized humanity, of the existence of a Supreme Being who rules the destinies of nations, nor any petition for divine guidance in the most momentous crisis in the history of the world. Back of the League must be God, if it is to endure.”—“Literary Digest,” March 22, 1919.

“God’s own arm will bring Him the victory over all His enemies. His kingdom will never be established by human devisings and earthly councils, or ushered in through ‘the gateway of politics;’ but by His own act of divine intervention, the Lord will overthrow the powers of darkness, and usher in the everlasting kingdom of righteousness, which has been promised to the faithful of all ages since the fall of man.”

“Christ’s sword is in His mouth. It is the word of truth, the source of power in moral realities, the conviction that right shall finally prevail. His sword is the sword of the Spirit, the Word of God. Christ will not change His tactics and establish His kingdom by brute force.”

“Eagerness for the Kingdom of God also shines out with peculiar luster in the Spirit of Christ. He knew that God was in all human history steadily developing life toward an ideal. He had a passion for this Kingdom of God. He lived for it, and died for it. He made it a central feature of His prayer, and so should we.”

“The purpose of missionary work is the spiritualization of mankind under a universal Father, who knows not races, but an international brotherhood. There are no ‘home’ or ‘foreign’ needs in such a scheme,

which overleaps national boundaries to bless all alike."

"I believe that national consciousness is on the point of dying out, and that it will be replaced by racial consciousness."—*Ibsen*.

"My country is the world, my countrymen, all mankind."—*William Lloyd Garrison*.

"We want America for Christ, because we want America to help win the world for Christ."—*Van Dyke*.

"I incline to think that the future of America is of greater importance to Christendom than that of any other country."—*Gladstone*.

"There is no country in the wide world that has today the opportunity to influence the destiny of this planet for weal or for woe like the United States of America."—*Francis E. Clark*.

"He does most to Christianize the world, and to hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."—*Josiah Strong*.

"The American people! The mightiest force for good the ages have evolved."—*Albert J. Beveridge*.

"This country appears to be the last effort of the Divine Providence in behalf of the human race."—*Emerson*.

"The presence in 'the spirit of America' of a highly developed will-power, strong, active, restless, directed with intensity to practical affairs."—*Van Dyke*.

May it not be the purpose of the Father that this highly developed willpower in the country which, according to the most eminent of American seers appears to be "the last effort of the divine Providence in behalf of the human race"—that this country should be called upon to work out the practical human problems of the entire world in the light of the teachings of the Master of all men? To undertake to make real and practical among men the ideas of Him who calling Himself the Son of Man, made the preaching and the actual establishment of the Kingdom of God among men His central theme—the final purpose and perfect accomplishment of His career? When in the fulfilment of the prophecy, the kingdoms of the world will have become the Kingdom of God and His Christ!

"The watchword of the past century was freedom. What orators the passion for freedom created in this land! Aye, and what martyrs for Freedom it made! The watchword of our new century is Justice. It will create as splendid an army of prophets; and it may very well be that before the victory is won, men and women will have to buy the new inheritance at a great price. But buy it they will; for the master passion in the breasts of the noblest of our young men is that the will of the Father shall be done '**on earth as it is in heaven.**'"—*William Jennings Bryan.*

"When we compare our modern life with the pure and lofty ideals of the Son of Man, our civilization is hardly 'Christian.' But when we compare the present with the past, we discover, without doubt, that

modern life is more and more imbued with the moral teaching of the Son of Man. His principles are in the ascendant. Former Chief Justice Brewer of the United States, has said: "It is surprising how the great heart of the world is gradually turning to the words of Jesus Christ." Christendom is, today, a greater fact than ever before. The vision of Daniel was a true glimpse of the future. The brutal kingdoms of rapine and violence have sunk one after the other before the rising Kingdom of the Son of Man, which has no bounds nor end. The emblems of all nations are still birds or beasts of prey (*Fitzwater*). The Son of Man is both King and emblem of a Kingdom of Humanity, in which love, service, and all human helpfulness and blessing form its distinguishing characteristic. In accordance with the teaching of the Christ, Who chose to discover Himself to the world as '**the Son of Man,**' human rights are, today, recognized more than ever before. Indeed, there are unmistakable signs on every hand of the complete conquest of the principles and Spirit of the Nazarene throughout every department of human life. A review of facts ought to induce in every Christian something of an imperial consciousness. We ought not to work as men timorously applying a dying faith to the unsatisfied needs of men. We ought to fight as men absolutely certain of victory, as heir to an imperial destiny."

"KEEP MY COMMANDMENTS"

"It seems as if Christian Europe and America were to become masters of the whole world, and to teach the subject nations laws, manners, civilization, and a higher form of religion. But before this is done,

these Christian nations themselves must become more truly Christian. They must enter more fully into the mind of Christ than they have ever yet done. Jesus prayed that His murderers might be forgiven. His followers have burned alive thousands for not accepting that particular creed which seemed to them the true one. Jesus tells us that not those who say to Him, '**Lord, Lord,**' shall enter into the kingdom of heaven. His followers declare, on the contrary, that no one can be saved but by professing faith in Christ."—*James Freeman Clarke.*

"It seems timely for us to affirm anew the simple truth proclaimed of old by Christ Himself, that righteousness of life and spiritual efficiency rather than orthodoxy of belief is the test of Christian discipleship. We affirm that the doing of the will of the Master is the vital thing, and that beliefs about the nature of Christ are unimportant in comparison with practical obedience to His precepts."—A Unitarian Declaration.

"Righteousness is the only orthodoxy; the only heresy is sin."

"Virtue is the common inheritance of all, equally within the reach of high and low, rich and poor; and virtue, virtue alone, will be followed by the rewards of everlasting happiness."—*Pope Leo XIII.*

"Better virtue without Christianity, than Christianity without virtue, if such an antithesis were at all conceivable."—*G. Stanley Hall.*

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

"All the beautiful sentiments in the world weigh less than one lovely action."—*James Russell Lowell*.

"One good deed is worth more than seventy years of prayer."—Mohammedan maxim.

"There is more true Christianity in some pagan philosophers than in certain Christian theologians."—*Sir John Lubbock*.

"We may have the covers of our Bibles, and every page from Genesis to Revelation, and yet have lost the vital thing, the spirit that transforms the life."

"Religion is the only thing which can purify inside and out. Christ enters the secret heart-life. * * * The world needs a life that radiates Christ."

"Believe me, there is no mystery about it. It is just the change that comes to the individual who applies Christ's teaching to his daily life."—*Harold Bell Wright*.

"If you do not wish for His kingdom, don't pray for it; but if you do, you must do more than pray: you must work."—*Ruskin*.

"God is marching on to the accomplishment of an appointed end; namely, the subjugation of the world to Himself."

"Remember then, amid the joys of life, the glad but steadfast face of our Master, and amid the sorrows of life, the sad but steadfast face of our Master. How strong, how peaceful, how deeply joyful our lives may be if they are sacramental, lived in the memory of Jesus, the central stream of their deep determination, like His, doing the will of the Father."

“Life’s most glorious sight is a man; standing in life’s waning light, softened by suffering, cultured by adversity, with faculties tempered by temptation; it may be scarred deeply by the sins of his youth, but whose deepest hunger is for righteousness.”—*Newell Dwight Hillis*.

“There can be no compromise with sin. He who believes in the ultimate overthrow of all wickedness sees the iniquity about him and says to it, I have no bargain to make with you. He says to the sin that lingers in his own heart, ‘You are an imposter; and you shall be cast out.’”—*Phillips Brooks*.

“The claim that Christ by His death abolished His Father’s law is without foundation * * * Christ is never more misrepresented than when His advent in the world is made to mean that it is safe to live in sin. The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine.”—*Mrs. E. G. White*.

“The poverty which, in the midst of abundance, pinches and embrates men, and all the manifold evils which flow from it, spring from a denial of justice.”—*Henry George*.

“It is the cruelest injustice that the few have more wealth than they can use, while the many have nothing.”—*Frances Willard*.

“The church of tomorrow is to be more in sympathy with the masses of men in their striving to secure equality of opportunity in life.”

“No war of classes, no hostility to existing wealth, no wanton or unjust violation of the rights of prop-

erty, but a constant disposition to ameliorate the conditions of the classes least favored by fortune."—*Joseph Mazzini*.

"In some dim way, the masses look to Christ for direction as their leader. Men have come to believe that Christ has something to say about the injustice and wrong which lie at the root of the unrest and misery of the world. On all hands there is a widening and deepening conviction that His mind must impress itself on the institutions of the world, if society is to be saved."—*F. B. Meyer*.

"Aggressive fighting for the right is the grandest sport the world knows. We want, today, social and industrial justice."—*Theodore Roosevelt*.

"Good nature is plentiful, but we want justice with heart of steel to fight down the proud."—*Emerson*.

"That remedy was not bigger wages, fewer hours, more land, bigger houses, finer clothes, better food, but love to one another. That, according to Christ, is the greatest practical remedy for all the troubles of the world."—*Charles M. Sheldon*.

"It is the theory of our law that the first to claim the resources of nature may grab all there is, and deny to others any share in God's bounties * * * Some Hudson-like explorer in the world of truth and justice must find a way to solve this condition * * * He must be no wild-eyed revolutionist, but calm, clear-headed, learned, both bold and cautious, and willing to go slow, experiment as he goes, and learn by his mistakes. Fellow sailors of the eternal deep, if he comes, shall we maroon him?"—*Rev. F. A. Wright*.

“Great captains have there been for all these moods of man—adventurous, militant, intrepid. But in man’s deepest need, he goes unled and disconsolate. He craves for some great companion who is acquainted with his grief. Deeper than his high courage and adventurous quest lies his immemorial heartache.

“Once and again in history have men felt themselves in a presence luminous with pity and love, who answered the cry of their being. One of them was the man whom our country knew in its anguish. In Him once more had the heart which lies hidden behind this vain show of things released its infinite yearning into the world of man. Once more had something out of the mystery ‘so loved the world.’ He overspread a continent with his pity.

“One more such man * * * and we throw off hate and base desire and create a new world wherein that lonely heart would be at home.”—*Arthur H. Gleason.*

“Christianity makes war only with one thing—namely, the Power of Evil wherever found, in whatever form, or under whatever name.”

“Dante’s Hell, Purgatory, Paradise, is a sublime embodiment of the soul of Christianity. It expresses how the Christian Dante felt good and evil to be the two polar elements of this creation. That these two differ by incompatibility absolute and infinite; that the one is excellent and high and light as heaven; the other hideous, black as the pit of hell.”—*Carlyle.*

“As the boy Hannibal was made to vow eternal enmity and vengeance against his native city’s hereditary foe, so should the true Christian feel called to wage ceaseless mortal warfare against all evil in the power of God—through baptism of the Holy Spirit and of fire—until the Spirit of Evil shall have been

absolutely cast out from the midst of human society, '**Satan fallen as lightning from heaven**' according to the vision and word of Jesus."

"When a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him. This is the only conclusive proof of a man's sincerity."

"Conviction, were it never so excellent, is worthless till it convert itself into conduct."—*Carlyle*.

"Character is higher than intellect. A great soul will be strong to live, as well as to think.

"That man shall be learned who reduceth his knowledge to practice. Do what you know, and perception is converted into character."—*Emerson*.

"Whatsoever Christ saith unto you, do it; this is the sum of all my writing."—*John Ruskin*.

"What is wanted is not slum sharing but slum destruction. It is well to tend the wounded, but it is better to stop the battle."

"The minute we get the inner life, the heart right, that minute all difficulties disappear, and we will become strong in the parts wherein we were weak, and all else will be made simple and clear and plain."—*Booker T. Washington*.

"The best reformers the world has ever had are those who have commenced on themselves."

"Men will wrangle for religion, write for it, fight for it, die for it—anything but live for it."

“Righteousness is one thing everywhere in the moral universe, and he who has it is thereby made akin to that which is highest and best in the universe.”

“Every act is a test that both reveals and determines character.”

“The true way of proving our love to Christ is by keeping His commandments.”

“Whatsoever he saith unto you do it, is the means of embodying the heart’s best emotions and making them permanent. Every feeling, good or bad, grows by the doing of one deed in which it can embody itself. One fine deed of kindly sympathy makes the kindly impulses stronger, and paints a vision of a glorious career of well-doing.”

“Religion to him did not deserve the name if it did not permeate and sanctify and control all of life and its relations. He would have religion injected into all of human thought and emotion and volition and action.”—*Carlyle* on Luther.

The one who wrote “the just shall live by faith” also “buffeted his own body and kept it under”—seeking to keep the commandments. The intense struggle for obedience will deepen the sense of dependence upon God, will create an intense desire for **the power from on high**. It will increase, by exercise, our faith in God.

“To Pastor Hsi, of China, the message seven times repeated in the upper room by our Lord’s own lips,

was of supreme importance: '**He that hath my commandments, and keepeth them, he it is that loveth me.**' "

"Some one was asked, what are the three great essentials of the Christian life. The answer was (1) Obedience: (2) Obedience: (3) Obedience. It is Obedience all along the way."

"The daily cross Christ calls us to carry is to obey when obedience is hard."

"There can be no true love of God without strict obedience to His commandments."

"Ever live in the will, ever answering with a glad Amen to the least indication of the holy will of God."

"Obedience and self-surrender is the sole organ by which we gain a knowledge of that which cannot be seen or felt.

"There is an eternal law that man cannot be happy except in keeping God's commandments."—*F. W. Robertson.*

"I care very little whether you believe in my doctrine or no. The only thing that matters is right living."—*R. J. Campbell.*

"A man doing the known will of Christ is a Christian."

We do want the Holy Spirit to fill our souls: But we want also the commandments to direct definitely our pathway every day, hour and moment.

"The way out of the woods is in keeping the commandments of Christ."—*Tolstoy.*

HUMILITY

“Blessed are the poor in spirit; for their’s is the kingdom of heaven.”

“Jesus was unique among men in meekness and humility.”

“Yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.”

“Where is the man to be found that is indeed poor in spirit, and thoroughly void of all learning on created things?”

“I do not in my remembrance find any expression in the Holy Scriptures declaring so much indignation of the glorious God against any one sin as against pride.”

“An ambitious mountain climber, thrilled with excitement, stood erect in the ecstasy of enjoyment of the vision to be gained therefrom. His experienced guide shouted warningly: ‘On your knees, Sir! On your knees! You are not safe here save on your knees!’ There is great warning in the incident for all in spiritual high places, and all whose achievements seem to lift them above the plane of ordinary mortals.”

“The successful Christian worker needs to be constantly on guard lest people give to him the honor due to God.”

“God has two thrones—one in the highest heaven, one in the lowliest heart.”—*Henry Van Dyke.*

“Humility is the root, mother, nurse, foundation, and bond of all virtue.”—*Chrysostom*.

“My life has been with the poor and the oppressed, and if by infinite grace I reach the Kingdom of the Blessed, some of them long since there, may become my teachers, as I was once their’s. I know that I have the respect and love of the people of the East, so far as I am there known, and this conviction cheers me in my nearly useless old age.”—*Cyrus Hamlin*.

“Only melted gold is minted; only moistened clay is molded; only softened wax receives the die; only broken and contrite hearts can take and keep the impress of heaven.”—*F. B. Meyer*.

“When He says, **‘I am meek and lowly in heart,’** there is nothing like vanity or boasting. He had no thought of awakening admiration, but aimed, through pure truth of example and word, to bless others by winning them also to meekness and lowliness.”

“The bearing men and suffering evils in meekness and silence, is the sum of a Christian life.”—*Wesley*.

“When we have received any favor from God, we ought to retire, if not into our closets, into our hearts and say, ‘I come Lord, to restore to Thee what Thou hast given; and I freely relinquish it to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in Thy presence, but a void capable of being filled with Thee and by Thee?’ ”—*Wesley*.

“Only to human humility can God speak intelligibly. Only when a man is humble, can he hear and understand the words of God.”—*Phillips Brooks*.

“At that time Jesus answered and said, **I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.**”

“No heart can draw very close to Him without unconsciously revealing in their lives that rarest flower of earth—Christ-like humility. * * * The showers of God’s grace fall into lowly hearts and humble souls.”

“Forewarned that the vice of the times and the country is an excessive pretension, let us seek the shade, and find wisdom in neglect.”—*Emerson*.

“I believe that the first test of a truly great man is his humility.”—*John Ruskin*.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

“Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? And what place shall be my rest? For all these things hath mine hands made, and so all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.”

“I pray God with my whole heart sooner to crush me utterly, with the most dreadful destruction, than to suffer me to take the least honor to myself, of anything which He has been pleased to do by me.”—*Mme. Guyon*.

“Man approacheth so much the nearer unto God, the farther he departeth from all earthly comfort. And the lower he descendeth in himself, and the meaner he becometh in his own sight, the higher he ascendeth towards God. But he that attributeth any good unto himself, hindereth the entry of God’s grace; for the grace of the Holy Spirit ever seeketh an humble heart.”—*Thomas à Kempis*, “Imitation of Christ.”

“The most successful man that ever lived on earth was the poorest and humblest—He ‘had not where to lay His head.’ ”

“God draws from the deepest seclusion the weak instruments by which He purposes to accomplish great things.”

“Everyone that is proud in heart is an abomination to the Lord.”

“In general, pride is at the bottom of all mistakes.”
—*Ruskin*.

“Look out for the devil at the foot of the mountain.”
—*Moody*.

“‘If thou art the Son of God,’—temptation to spiritual pride—I am the favored one.”

“We have thought that an entirely surrendered will is all that is necessary to bring us into a life of victory, but that is not enough; there must be also a broken spirit, which will enable us to accept God’s will joyfully without chafing. The purpose of God is that our spirit as well as our will may yield to Him. ‘Lord, what wilt Thou have me to do,’ not ‘What must I do.’ Jesus said ‘I delight to do Thy will’—

whether it was success or bitterest persecution it was all the same—no chafing, no resistance, no questioning, but absolute brokenness of spirit.

“It is not alone His utter surrender of will that excites our admiration, but it is the consciousness that His whole being went with the will in glad obedience, and thus we learn the meaning of the ‘Lamb slain.’

“David saw after his one great sin that what he needed was a broken spirit. This is why God often takes up one of no culture, and little intellectual power, and so baptizes him with the Holy Ghost that he becomes a wonder to many—If it were not so, man would seek to use God, instead of God using man. He does graciously put His Spirit upon man at times, and there is really Pentecostal power, but man cannot be trusted with power, until he has given to him an absolutely and perfectly broken spirit—broken, humble, teachable like our Lord.”

COMMUNION—PRAYER

“Inhabiting eternity, yet making His abode within a broken heart.”

“There is hardly ever a complete silence in our soul. God is whispering to us well nigh incessantly.”

“In souls filled with love, the desire to please God is a continual prayer. All is prayer when we have no other object than the desire of pleasing Him.”—Wesley.

“To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish, resolve, to Him, is prayer, true prayer.”

“Emerson found that his best thoughts came when he was reverently passive. ‘Self reliance, the height and perfection of man, is reliance on God.’ He recognized the still small voice as God in us.”

“I have lived to thank God that **all** my prayers have not been answered.”—*Jean Ingelow*.

“The heroic Gordon used to say that, in his lonely camel rides, he often in prayer encountered and disarmed chiefs, before he rode, unaccompanied, into their presence. None can guess, if they have not tried it for themselves, what a solvent prayer is for the difficulties and agonies of life.”—*F. B. Meyer*.

“Mr. Moody never made an audible prayer more than three minutes long, but his whole life was a prayer. Often when riding along the road he would begin to pray aloud unconsciously. Nearness to God was the secret of his great power over men,—a position which we may all attain, if we choose.”

“All things are ordered with reference to strengthening the moral bond between the Father and His children. A wise and good God waits and withholds certain blessings until His children obediently and lovingly come to Him in prayer. As the parent loves to have his children come and talk his affairs with him.”

“To make prayer the sole resort, the universal panacea for every spiritual ill, is as radical a mistake as to prescribe only one medicine for every bodily trouble.”—*Henry Drummond*.

“With Christ prayer was natural, genuine and essential. He talked with God, sought His counsel, and yielded Himself to the Father’s will. Before His im-

portant teachings there was prayer. After a great victory, He steadied Himself by going apart to pray."

"The heroes of faith whom the Bible portrays were all men of prayer. Abraham and Moses and Elijah, David and Solomon and Daniel, were men whose prayers are historic. But when Jesus appears, who transcends them all, a Being of peerless intellect and sinless nature, the world-conqueror, the Saviour of mankind, He exalts prayer by His example as none of them ever did. His oneness with God was marked by constant communion with Him.

"In prayer we are not trying to communicate with an absentee God, but with Him 'in whom we live, and move, and have our being.' Prayer is companionship with our Father and Friend. Prayer is to bring our souls into deep and thorough unison with God. In this loving fellowship we blend our souls with His, and receive more and more of His Spirit. Prayer thus gains an uplifting and strengthening power as we rise into the very power of God. We learn to see as God sees, feel as God feels, and choose as God chooses.

"We are to ask in His name. But there is no magic in the syllables that compose that Name by which the mere repetition of it can secure a blessing. Our Master never encouraged superstitious credulity of this sort. To pray 'in the name of Christ' means that when we pray, we are to be in Christ's spirit; to forget our vanity, selfishness, egotism; to desire the good of others; the coming of God's kingdom of love; to pray in submission, saying, '**Not my will, but thine, be done.**' If we pray thus, we may ask what we will, and it shall be done unto us, for we shall ask only what God wills."

"God fades out of the daily life of those who do not pray."

“Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.”—*Victor Hugo*.

“A famous American general never lifted a glass of water to his lips without giving God thanks.”

“Jesus never did a deed, He never thought a thought, that He did not carry it back with His soul before it took final shape and get His Father’s judgment on it.”—*Phillips Brooks*.

“Is it not possible that He who made the world, may have established laws for prayer as invariable as those for the sowing of seed and raising of grain?”—*Harriett Beecher Stowe*.

“He always prays who always does well. The good desire is prayer, and if the desire is continued, so also is the prayer.”—*Wesley*.

“Madame Guyon’s definition of prayer,—‘The silence of a soul absorbed in God.’ ”

“Nature shall be to thee as a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence.”—*Emerson*.

“His name is His character, His spirit, all that His name stands for. No one can pray ‘in His name’ without abiding in Him.”

“Prayer is talking with the unseen; it is more than words or thought,—we pray with actions, deeds, with our whole lives.”

“From yourself, from your own thoughts, cast away sadness, fear, desire, envy, malevolence, avarice,

effeminacy, intemperance. But it is not possible to eject these things otherwise than by looking to God only, by fixing your affections on Him only, by being consecrated by His commands."—*Epictetus*.

"Every secret aspiration of the soul to God is prayer."—*Fenelon*.

Abide in me; There have been moments pure
When I have seen thy face and felt thy power;
Then evil lost its grasp, and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
I pray thee now, fulfill my earnest prayer,
Come and abide in me, and I in thee.

Harriett Beecher Stowe.

"The Lord blesses us by not permitting us to be the architects of His blessings. Were we allowed to measure off the kind of blessings we should have, we would invariably have them come prematurely, and the very blessings would surfeit and ruin us, and render us utterly incapable of the deepest and sweetest joys for which we were created. And it is a thousand denials of our impetuous and short sighted prayers that our choices and desires climb the rugged mountain, till at last we get to an altitude where the most passionate longings of the heart, and the sweetest choices of the will, are exactly what the Father wants to do for us. The long, lonely way was essential to form in us a state of heart to thoroughly appreciate what God was doing for us.

"In matters of grace, the Holy Spirit often leads us into a state of intense longing for some feature of the Christ life. He could in a moment fill us to overflowing; but instead of that, He keeps us pining and

praying with many tears for a long time, for He is thereby deepening the channels of capacity in our spirit, and sharpening our vision, and whetting our appreciation to a razor edge, and when at last the heavenly fountains break upon us, our blessing is ten times larger than it otherwise would have been."

"If I gave you a great supply, you would do without me, and would not come to me so often; Now you have to come to me every second, and lie on my breast every moment."

"To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish and resolve to Him. To feel His presence, so that it shall restrain us even in our wildest joy. That is prayer.

"What is prayer? Is prayer necessarily words in form and sequence; or is there a real prayer that never can be syllabled? The wish felt and not uttered before God, is a prayer.

"Christ's petition was not gratified, yet He was the One well-beloved of His Father. * * * The divine wisdom has given us prayer, not as a means whereby we escape evil, but as a means whereby we become strong to meet it. 'There appeared an angel unto Him from heaven, strengthening Him.' That was the true reply to His prayer. * * * Our prayer has won the victory, not when we have warded off the trial, but when, like Him, we have learned to say, '**Arise, let us go**' to meet the evil."—*F. W. Robertson*.

"Are the honest, earnest prayers of God's children always heard? Always. Are they always answered? Always. In the way we expect? Not always. 'Good prayers never come creeping home. I am sure I shall receive either what I ask, or what I should ask.' God

working freely through His laws can respond to us as easily as parents can give good things to their children when they ask.”—*Rev. C. H. Richards.*

“As a plant upon the earth, so a man rests upon the bosom of God: he is nourished by unfailing fountains, and draws at his need, inexhaustible power.”—*Emerson.*

Thy love, thy longing are not thine,
Reflections of a love divine:
Thy very prayer to thee was given,
Itself a messenger from heaven.

“Live the life of prayer. Use prayer to hide everything in the heart of God. Bathe the whole life and service in prayer.”—*Murray.*

“If I should neglect prayer for a single day, I should lose a great deal of the fire of faith.”—*Luther.*

“I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came, at some time, no matter at how distant a day, in some how, in some shape, probably the last I should have devised, it came.”—*Adoniram Judson.*

“God gives us the spirit of our prayer, what we really would have asked for had we known all things as He does.”

“What will be the prayer of the future? It will have less of the form and more of the spirit; it will be less tied to hours and methods, but more full of the sense of a divine presence. It will be more Christ-like, simple and sincere * * * Thus the evolution of prayer will lead to what the Scripture calls “living in the Spirit” and “walking in the Spirit.” When

we have a sense of the Divine Presence and Love, we open our souls without words to that inspiration, we feel beneath us the everlasting arms, we walk overshadowed by a divine tenderness. We do not need to go to a cloister to pray."

Of the perfect state, it has been written, "No temple, because all temple." No prayer, because all prayer. No special religious observances and ceremonies, because all life shall have become the channel of the love, service and worship of Jehovah.

"Wait on the Lord. Be strong and let thine heart take courage; Yea, wait thou on the Lord."

"Unless I had the spirit of Prayer, I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation. In this respect my experience is what it always has been."—*Charles G. Finney*.

"If Jesus teaches anything, he teaches that prayer really influences the purpose and action of God."

He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when He must deny.
He sees us weeping over life's hard sums;
But should He dry our tears and give the key,
What would it profit us when school were done,
And not one lesson mastered? What a world
Were this if all our prayers were answered!

—*Ella Wheeler Wilcox*.

"I fell into the habit of talking with God on every occasion. I talk myself to sleep at night, and open the morning talking to Him."—*Horace Bushnell.*

Prayer Reveals His Presence!

"And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

"If there is one thing more than another which Christ taught about God, it was that He answers prayer."

FAITH AND COURAGE

"I never was more convinced of the truth of my undertakings than when I seemed to have failed."—*Pestalozzi.*

"The ventures of faith are ever rewarded. We cannot set our expectations too high. What we dare scarcely hope now, we shall some day remember."

"We have a God who delights in impossibilities. You do not test the resources of God until you attempt the impossible."

"There is nothing which delights our heavenly Father more than such faith in His goodness and love and power as will persist in its demands, and even increase its demands as difficulties and obstacles rise in the way."

Such triumphs as no mortal ever gained
May yet be thine, if thou wilt but believe
In thy Creator and in thyself. At length
Some feet will tread all heights now unattained;
Why not thine own! Press on. Achieve! Achieve!

—*Ella Wheeler Wilcox.*

From my own experience I can testify that the man who most earnestly and persistently seeks to keep Christ's commandments comes to have the most faith, because he comes to realize, as he can in no other way, that it is impossible to do His will without the help of His Spirit.

"Fear on the part of a Christian is a denial of God. What kind of a God have we, if He is not able to save us from those fears that cripple our lives and thwart our purposes, or make us diffident to undertake the enterprise of faith?"—*Zwemer.*

"All of the great men and women of history were at one time wistful, sad individuals, full of 'ambitions that soared skyward,' and with no apparent hope of realizing the ambitions—but they did get the work done."

"What are Christians in the world for but to achieve the impossible by the help of God?"—*Gen. S. C. Armstrong.*

"Jesus never rebuked men for having too much faith, but always for not enough, for too little faith."

"How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?"

“Certainty of victory wins battles before they are fought.”

“Do not try planning and praying, and then planning again; it is not honoring to God.”—General Gordon.

“Abraham, without any outward proof and against hope, chose to believe God because He had said it, and according to his faith it was done unto him.”

“The things which are impossible with men are possible with God.”

*“The very exercise of faith helps us to do what we undertake because our greater concentration develops that portion of the brain which enables us to accomplish it. Our faith puts us in touch with the Infinite; opens the way to unbounded possibilities. Faith in one’s mission, in the conviction that the Creator has given us power to realize our life call, as it is written in our blood and stamped on our brain cells, is the secret of all power * * * If we do not try to realize our ambition, it will not keep sharp and defined * * * Even the longing to reach an ideal will soon die out if no effort is made to satisfy it.”—Orison Swett Marden.*

“When things look dark, move to the front.”—General Grant.

“Act with vigor. March on boldly. Fear nothing, and never doubt complete success.”—Napoleon.

“Cast away entirely the fetters of human fear and of pleasing men, and you will have influence and power over men.”

"Wait on the Lord, and be of good courage, and He shall strengthen thine heart."

"Behold I have, made thy face strong against their faces. As an adamant, harder than flint, have I made thy forehead. Fear them not."

"This made this obscure German to stand up in the midst of his own long enslaved nation, and to strike such mighty blows against the papal authority."

"It was Christ who began all this, and He will bring it to its appointed issue, even though my lot be banishment and death. Jesus Christ is here present; and He that is in us is mightier than he that is in the world."—*Luther*.

"The sublime is excited in me by the great stoical doctrine, Obey thyself. That which shows God in me, fortifies me."—*Emerson*.

"From the lowest depth, there is a path to the loftiest height."—*Carlyle*.

"From pit to pinnacle is the progress of the penitent."

"It is the man or woman of faith, and hence of courage, who is the master of circumstances, and who makes his power felt in the world."

"One man with God on his side is a majority against the world."

"Expect great things from God; Attempt great things for God."

"Go with the prophets to the secret place of the Most High, hide with them under the shadow of the

Almighty; walk with your Master on His way to the cross, and listen to His triumphant song: **'Let not your heart be troubled: believe in God, believe also in me.'** "

"BE NOT AFRAID: ONLY BELIEVE"

"Believe ye that I am able to do this? According to your faith be it unto you."

"We shall never know the real joy of service until we grasp this truth of the living, present, dominant Christ."

"The appearances become less frequent as the forty days go by, as if to wean the disciples from their Lord—The appearances come to a decisive close in the ascension,—lest they should not learn to rely on themselves."

"Look now at Jesus as the incarnation of His own words—"Let not your heart be troubled." When He uttered these words, He was on His way to prison, judgment and death. * * * We dishonor the Lord by our pity. * * * Jesus went forth a conqueror. His spirit was the mightiest that has ever appeared among men. Both His treasure and His strength were born of God, and in God he found eternal protection and peace. * * * He was full of peace, because he was full of God."

"Discouragement is one of the great human enemies, and causes more people to fail in life than almost any other one thing. 'Cast not away, therefore, your confidence, which hath great recompense of reward.' "
—Heb. 10:35.

“Just in proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or impressions, or with outward appearances.

“God will do His part to increase our faith, but the means which He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these things are employed by our Heavenly Father for the exercise and increase of our faith. If an infant never uses his limbs they would always remain weak, but they are strengthened and invigorated by exercise. And God delights to exercise our faith. But this exercise we shrink from instead of welcoming.”

“To avoid our coming under the curse of forgetting God, the Lord is pleased to put His choicest blessings into connection with His own promises, and to call forth our faith in reference to them.”—*Spurgeon*.

“Art thou a beggar at God’s door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.”—*John Bunyan*.

“The nations are as a drop of a bucket, and are counted as the small dust of the balance * * * All nations before Him are as nothing; and they are counted to Him less than nothing and vanity.”—*Isaiah*.

“O Lord God! Behold thou hast made the heaven and the earth by thy great power, and by thy stretched out arm; there is *nothing too hard for thee*.”

“The great workmen of history have been men who believed like giants.”

“We usually can do more than we have believed. Be patient while you persevere. Great things require time. We never know how much we can do until we try our utmost, and then we find that we can accomplish several times as much as we believed.

“Here is one thing that is positively true: If you have a big idea and live for it, and work for it with all the life and power there is in you, you will steadily grow bigger, until you become big enough to carry that Idea through.”—*Orison Swett Marden*.

“When Caesar once gave a man a great reward, he exclaimed, ‘This is too great a gift for me to receive.’ ‘But,’ said Caesar, ‘it is not too great a gift for me to give.’ The most magnificent promise is not too great for the King of Kings to bestow. God scorns to act meanly or stingily by His children.”—*Spurgeon*.

“If there is any difference between the position of the latter-day believer and the first members of the church of Pentecost, it is all in favor of the modern Christian, rather than of the primitive believers—We have all the promises which they had received, and in addition enjoy many other exceeding great and precious promises of which they had never heard—We have also the accumulated experiences of hosts of Christian disciples. We should excuse ourselves from no obligation, however startling it may be, on the ground that Pentecost means less to us than it did to the disciples in the upper room long ages ago.

“Pentecost has held, and still holds in its bosom, rich stores of blessing far beyond anything which the most advanced believers have yet been able to appropriate. The church of Jesus Christ has yet to prove the power of that grace which is equal to the uttermost demands of our universal humanity. God has for ages been challenging His saints to prove Him, and put His

promises to the test, and He holds in store an infinite reserve of spiritual resources which a million worlds could never exhaust. The demand of the hour is for a spiritual race of men and women who dare to attempt grt things and to expect great things.”—*Thoburn*.

“*No great deed is done by falterers who ask for certainty.*”—*George Eliot*.

“If you trust in God and yourself, you can surmount any obstacle. Do not yield to restless anxiety. One must not always be asking what may happen in life, but he must advance fearlessly and bravely.”

“Fear is a great destroyer of peace and power. We stumble and halt and hold back, when we ought to go courageously forward, trusting in Him who is our Guide. *Jesus knew no fear, nor did He ever doubt the fullest realization of His calling and life purpose.*”

“The prophet has drunk more deeply than anyone of the cup of bitterness, but his countenance is so unshaken, and he speaks such mighty words of cheer, that his will becomes our will, and our life is kindled at his own.”—*Max Muller*.

“But David encouraged himself in the Lord his God. When all faces frown upon us, we must look to the face of God, and catch lustre from His smile. *He delighteth in mercy * * * Delighteth in mercy!*”

“There are occasions when we as individuals, should stand in the front rank of the stage boldly * * * success has been dependent upon you or me; therefore, it is our duty to face the world, and lead the enterprise.

“There is no school which can teach a man how to have courage. He is indeed fortunate, who, knowing

when he is beaten, has the grit to rise to another battle."

"We don't want any strength but God's strength. * * * It is weakness that God wants * * * One drop of God's strength is worth more than all the world."—*Moody*.

"Remember that 'the fearful and the unbelieving' are under the terrible curse along with the abominable."

"I shall work so long as God gives me strength, and with His help I shall fear nothing."—*Luther*.

"It was a high counsel that I once heard given to a young person, 'always do what you are afraid to do.'"—*Emerson*.

"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. * * * Fear thou not; for I am with thee * * * I will strengthen thee * * * Yea, I will uphold thee."

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

"Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed. For the Lord thy God is with thee whithersoever thou goest."

"Once having taken our penitence to God, why should we pick up the burden again, and insist on carrying it with bowed shoulders and drooping heads? * * * Away with the folly that sits down and broods

over yesterday, when the word for today is 'Up and doing with a heart for any fate.' "

"None can cure their harms by wailing them. * * *
Let us not burthen our remembrances with a heaviness that is gone."

"Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt."—*Shakespeare*.

"The Providence that watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought."—*J. A. Froude*.

For what must be, I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.—*Whittier*.

"**Consider the lilies of the field, how they grow.**" Out among the lilies, God is all in all. "**They toil not, neither do they spin.**" There is a strainlessness about it all, and yet the Lord's purpose is achieved. And so I think of my own fussiness, my own endeavoring, my own perspiring, my own anxious efforts after truth and holiness, and I think I have my first secret when I go to the lilies, and it is this; *I must give God more to do; I must not seek to be self-made, but God-made.*"

"Behold all providence with its mighty wheels is cworking with the servant of the living God; only go forward in zeal and confidence, my brother, and thou shalt find that every step of thy way is ready for thee."—*Spurgeon*.

“The gospel has nothing to say of self-sufficiency. Jesus says, ‘**I can of my own self do nothing.**’ We live in God.”

“There is many a thing which the world calls disappointment; but there is no such thing in the dictionary of faith. What to others are disappointments, are to believers intimations of the will of God.”—*John Newton*.

“That which each can do best, none but his Maker can teach him. Do that which is assigned you, and you cannot hope too much or dare too much.”—*Emerson*.

“Thou art my servant, I have chosen thee and not cast thee away; fear not thou, for I am with thee. *Fear not, I will help thee.*”

“God works in a mysterious way in grace, as well as in nature—and thus keeps us always in the darkness of faith.”

“Thou hast chosen me for this work. I know it well! Act, then, O God!”—*Luther*.

“**O faithless one, is there anything too hard for the Lord?**”

“Why is it that in this consciousness of my mission, I find perfect peace, and can find no real rest of soul until I do return, according to God’s own precious leading, to this very consciousness of my calling and destiny? God will not deceive me, especially when I feel in my inmost soul His presence and peace, and the inexpressible joy, full of glory, of the Lord Himself. I can do no other whatever, except to believe, joyfully and with all my soul and being and

strength, that this is indeed the divine leading for me. And I pray God earnestly that all doubts and fears and waverings of every kind be done away from my heart, that the peace of God which passeth all understanding shall fill my heart and mind through Christ Jesus my Lord."

"A right spiritual Hero and Prophet; once more, a true Son of Nature and Fact, for whom centuries, and many that are to come yet, will be thankful to heaven * * * Religion to him did not deserve the name, if it did not permeate and sanctify and control all of life and its relations. He would have religion injected into all of human thought and emotion and volition and action.

"Luther spoke his mind 'despite all cardinals, popes, kings, and emperors, together with all devils and hell,' as he himself put it.

"The world's power and pomp sits there on this hand. On that, stands for God's truth, one man, the poor miner. Friends had reminded him of Huss, advised him not to go; he would not be advised. A large company of friends rode out to meet him, with still more earnest warnings; he answered, 'were there as many devils in Worms as there are roof-tiles, I would on.'

"But the man's heart that dare rise defiant face to face against hell itself, can give no higher proof of fearlessness. The thing he will quail before, exists not on this earth or under it.

"Luther, to a slight observer, might have seemed a timid weak man; modesty, affectionate shrinking tenderness, the chief distinction of him. It is a nobler valor which is roused in a heart like this, once stirred up into defiance, all kindled into a heavenly blaze."
—*Thomas Carlyle* on Martin Luther.

“Here lies one (John Knox) who never feared the face of man.

“The one supremely great man that Scotland possessed. He it was that raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, superstitious, and fanatical, but who, nevertheless, were men whom neither king, noble, nor priest could force again to submit to tyranny.”—*J. A. Froude.*

“That he could be terrible as well as tender, a lion no less than a lamb, showed Him to be both great and good. * * * Society would be safer, purer, healthier, if the followers of Jesus had more of His sinless anger.”

“*Joshua*:—“Now therefore arise and go over this Jordan. * * * Every place that the sole of your foot shall tread upon, to you have I given it. * * * *There shall not any man be able to stand before thee all the days of thy life.* * * * *I will not fail thee nor forsake thee.* * * * *Be strong and of good courage.* * * * *Only be strong and very courageous to observe to do according to the law.* * * * *That thou mayest have good success whithersoever thou goest.*”

“All things are possible with God * * * to him that believeth.”

“The life which I will to live, my true life, which I continually purpose and endeavor to live, which I make my own by faith according to the infinite grace of my heavenly Father as manifested through Jesus, is the life which is one with the Invisible and Omnipresent. “**With men this is Impossible; but with God, all things are possible.** * * * **Abba, Father, all things are possible unto Thee.**” Believe that you

have received it, and you shall have it. If thou dost believe, all things are possible to them that believe."

"Cursed is the man that trusteth in man, and maketh flesh his arm. * * * Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—*The Bible.*

TEMPTATION

"The higher the plane we live on, the fiercer and more subtle will the temptations be."

"Temptation is to the character what wind is to the oak—to test its strength and to toughen its sinews.

"Do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be constantly beginning afresh."

"God cares for everything that He has created, but on the whole earth nothing is so interesting to Heaven as the fidelity of one endeavoring to overcome temptation."

"Temptation comes upon a man with its strongest power when he is nearest to God."—*Moody.*

"There are times when the truest courage is shown in retreating from a temptation."

"That great temptation that comes swaggering up and frightening you so, has got the best part of your character held under his brawny arm. You cannot

get it without wrestling with him, and forcing it away from him."

"God cares for everything that He has created, but on the whole earth nothing is so interesting to Heaven as the fidelity of one endeavoring to overcome temptation. 'All these things hath mine hand made, but to this man will I look who feareth me and trembleth at my word.'"

"Christ wrought out His perfect obedience as a man through temptation and by suffering."

Was the trial sore?

Temptation sharp? Thank God a second time!

Why comes temptation but for men to meet

And master, and make crouch beneath his feet,

And so be pedestalled in triumph?—*Robert Browning.*

"Do not quarrel with your lot in life. Above all, do not resent temptation; do not be perplexed because it seems to thicken around you more and more, and ceases neither for effort, nor for agony nor prayer. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection."—*Drummond.*

"**Lead us not into temptation.**" Temptation to sin should be as much dreaded by us as ruin by sin. And though temptation be a charming, fawning thing, we must be as earnest with God that we may not be led into it as that we may not be led by it to sin."—*Matthew Henry.*

"I heard the reformed John Gough, after he had been 40 years a teetotaler say: 'Rather than eat a piece of mince pie flavored with brandy, I would cut off my right arm. I would no more touch it, knowing my physical and moral weakness for drink, than I would be willing to touch a lighted match to a keg of gunpowder.'"—*Frank Talmage*.

"No man felt temptation more fiercely, or from the pressure of it has sent up cries of keener agony than St. Paul, who buffeted his own body and kept it under."—*George Adam Smith*.

"The Master felt the tug of evil upon His personality more than any man."—*Bosworth*.

"We fall to rise, are baffled to fight better."—*Browning*.

"When we overcome despair by hope, the strength of that conquered despair passes into our hope, and makes it doubly victorious."—*Helen Keller*.

"Hearken to every temptation to sin as you would hearken to a temptation to self-murder, and as you would do if the Devil had brought you a knife and tempted you to cut your throat with it: so do when he offereth to you the bait of sin."—*Richard Baxter*.

"Make sure that you have faced eye to eye, hand to hand, and foot to foot this particular form of sin; and by the sword of the Spirit which is the Word of God, and that mighty weapon that Bunyan talks about—'All Prayer'—thou hast overcome."—*John McNeil*.

"When you are able to feel in your own soul that you have overcome a strong temptation, the fiercer

it was and the more terrible it was, the louder has been your song, and the more joyful your thanksgiving.”—*C. H. Spurgeon.*

“It may have been a trial, a sorrow, or a besetting sin, that harassed us. At the time we saw in it only evil, and forebodings of our life’s defeat and failure. Later in life—standing side by side with our old besetting sin, we discover the besetting God.”

“As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptations we resist.”—*Emerson.*

“Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.”

THE BLESSINGS OF SORROW

“The world has made no new conquest of truth and life except through those who have trodden the *via dolorosa*.”

“There is no doubt that sorrow always brings us an opportunity for blessing. Then we must remember that in this world alone can we get the good that can come to us only through pain, for in the life beyond death, there is to be no sorrow, no tears. * * * Let us have the plough-man’s faith, and we shall not faint when the share is driven through our heart. * * * Then by faith we shall see beyond the pain and trial the blessing of a richer life, of whiter holiness, of larger fruitfulness.”

“Not amid the love of the church at Ephesus, but when an exile on seagirt Patmos, John saw the glory of the apocalypse.”

“In Peter’s fall his self-trust was slain, and he was able to lean upon a strength greater than his own.”

“No great change takes place among men without suffering on the part of those who are its instruments.”

“That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat—all these are the chariots waiting to carry you to the very heights of victory you have so longed to reach.”

“Wherefore, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ’s sake: for when I am weak, then am I strong.”—*St. Paul*.

“You cannot share the glory of the Christ, unless you are willing to drink of His cup.”

“The heart must bear the full shock of its loss, if it is to make the spiritual gain which comes only out of deep experiences. If Dante had been capable of easy explanation, he would never have pierced to the heart of life, and plucked its deepest meaning; to those who see deeply, and know profoundly, are appointed the lonely paths and the terrible floods. * * * The deeper the suffering, if it be nobly borne, the purer and truer the faith which issues from it.”

“Jesus Christ suffered for His well-beloved; and therefore ought we to be astonished that He has left us His example, in order that we may ourselves endure with patience all things for our own salvation?

He is God, and we are His creatures; He is the Lord, and we are His servants; He is Master of the world, and we are contemptible mortals; yet He suffered! Why, then, should we not suffer, also, particularly when suffering is for us purification?"—*John Huss*.

"Finally, a crown or mitre, on which were painted frightful figures of demons, and bearing the inscription, 'The Arch-Heretic,' was placed upon his head. 'Most joyfully,' he said, 'will I wear this crown of shame for Thy sake, O Lord Jesus, who for me didst wear a crown of thorns.'"—*John Huss*.

"We can hardly learn humility and tenderness enough except by suffering."—*George Eliot*.

Where grows the golden grain?
Where faith? Where sympathy?
In a furrow cut by pain.

"Suffering is the only ladder long enough to lift us from faults on earth to thrones in heaven."

"If we really want to live the Christ life, we ought to be willing to undergo the discipline, the purifying, the chastening, by means of which pride and self-will and unsanctified ambitions are eliminated."

"God makes every common thing serve, if thou wilt, to enlarge that capacity of bliss in His love. Not a prayer, not an act of faithfulness in your calling, not a self-denying or kind word or deed, done out of love for Himself; not a wariness or painfulness endured patiently; not a duty performed; not a temptation resisted; but it enlarges the whole soul for the endless capacity of the love of God."—*E. B. Pusey*.

“I have lived to see that God never was so good to me as when He seemed most severe. We never know, or begin to know, the great heart that loves us best, till we throw ourselves upon it in the hour of our despair. Christ’s love for us, of which subject I never tire—His sufferers are His happiest, most favored disciples. What they learn about Him—His pitifulness, His unwillingness to hurt us, His haste to bind up the very wounds He has inflicted—endear Him so, that at last they burst out into songs of Thanksgiving that His ‘donation of bliss’ included in it such donation of pain.’ ”

The love of Jesus—what it is,
Only His sufferers know.

“I can’t think suffering is meant to be wasted, if fragments of bread created miraculously, were not—Perhaps we are never dearer to Him than when the wings on which we once flew to Him, hang drooping and broken at our side, and we have to make our weary way on foot.”

“If I have no cross today, I shall not advance heavenward. Throw not the cross away, out of it the crown is made. * * * Chastened lives are better than merry ones; earnest souls are more needed than happy ones. As fire tempers iron, so are we refined by woe.”

“The crushed heart sends forth the highest notes of joy and praise.”

“The purest ore is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.”

“As many as I love, I rebuke and chasten; be zealous, therefore, and repent.”

Behold happy is the man whom God correcteth:
Therefore despise not the chastening of the Almighty.
—*Job*.

“Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ’s sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy.”

“It is always the man that has endured most for God, that learns most thoroughly the sweetness of God’s will. It is the Johns, with all their sufferings, to whom God’s commandments are not grievous.”

“Until a man suffers, he has not begun to live.”—*Gandhi*.

“Sorrow is indispensable to the soul’s development. Every son of man who would attain the true end of his being, must be baptized with fire, ‘perfected through suffering.’”—*Moody*.

“It is better for a man to be punished than to escape. It saves him from a worse punishment in the degradation of his character.”—*Plato*. “Whom the Lord loveth, He chasteneth, that we may be partakers of His holiness.”—*Bible*.

“The best helps to growth in grace are the ill usage, the affronts and the losses which befall us. We should receive them all with thankfulness.”—*John Wesley*.

“Remember on every occasion which leads thee to vexation to apply this principle, that this is not a misfortune, but that to bear it nobly is good fortune.”—*Marcus Aurelius*.

“Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of soul.”—*Aristotle*.

“Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large measure make up the texture of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour.

“If we suffer with Him, we shall also reign with Him. His labors and His sufferings, accepted by His own free will, have marvelously sweetened all suffering, and all labor. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure.

“For that which at present is momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.”—*Pope Leo XIII*.

“A vessel whose pattern was blurred and marred, the design not brought out clearly, because it had not been burned enough. May it not be that many of us miss much of the finer possibilities of spiritual attainment because we are not willing to suffer?

“There is a story that two friends once came to Vulcan’s shop and asked him to make them one. He might beat them together on his anvil or melt them together in his furnace; they did not care so it was done. The truth in this story is that sorrow, rightly used, may join us in one with Jesus, the Man of Sorrows.”

“Sickness and trouble—Like Jacob from this pillow of stones in the night of sorrow, many have seen visions of heaven and of our Father.”

Disappointment will make us conversant with the noble part of our nature. It will chasten us and prepare us to meet accident on higher ground the next time. As Hannibal taught the Romans the art of war, so is all misfortune only a stepping-stone to fortune.”—*Thoreau*.

“Those of our fellow-creatures whose lives have been burdened with sorrow, command our respect and excite our interest more than the high and mighty.”

“Our strength grows out of our weakness. When a man is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained fact; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill.”—*Emerson*.

“No one who is sincerely striving to serve God, should ever be discouraged because of God’s chastisements. We should never wish the chastisements of God delayed, for the sooner we are corrected for our faults, the better for us. In Daniel we see that imperial vanity was scourged with a spell of seven years of insanity which was the appropriate penalty for the fault. Paul’s chastening thorn was to offset his liability to spiritual pride.”

“Suffer if you must; do not quarrel with the dear Lord’s appointments for you. Only try, if you are to suffer, to do it splendidly.”—*Phillips Brooks*.

“Of sufferings and pains cometh help, for it is not possible by any other way to be ridded of our iniquity.”—*Plato*.

“He that hath suffered in the flesh hath ceased from sin.”—*Peter*.

“God, you know, often leads the soul through dark places, and therein prepares for new appreciation of what one has had, and for what is to be revealed.”

“Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.”—*Is.* 48:10.

“Our loving Father often follows His work of chastening with many deep and marvelous gifts, both to the heart and the mind—gifts of love, and gifts of vast mental vision and discrimination. As a mother after punishing her child, will seem to love it with fresh measures of affection, and tax her maternal genius to invent gifts and expressions of her love, so our heavenly Father, after scourging us for our faults, seems to love us with a new and more tender kind of love, and to tax His wisdom for new gifts, both of His providence and His grace, as if to reward penitence and humility.

“One of the peaceful fruits that should follow the exercise of chastening is that of arousing the soul to a closer walk with God. There are cases where chastisement has opened up a new career of spiritual devotion and burning zeal.”

“Only so much do I know, as I have lived. * * * Drudgery, calamity, exasperation, want, are instructors in eloquence and learning.”—*Emerson*.

“God be praised for the human conscience! God be praised for the agonies of remorse! God be praised that He does not leave the sinner at rest! It was my distress led to confession, and confession led to pardon, and pardon led to peace.”

“For a small moment have I forsaken thee; but with great mercies will I gather thee.”

“God has some souls whom He cannot afflict in any ordinary way, for they love Him so that they are ready for any outward sorrow or bereavement. He therefore scourges them with inward trials, vastly more painful than any outward tribulation could be; thus crucifying them to self.”—*Elizabeth Prentiss*.

“I will love Him though He shed frost and darkness on every way of mine.”—*Mary Moody Emerson*.

The process slow of years,
The discipline of life;
Of outward woes and secret tears,
Sickness and strife;
Thine idols taken from thee one by one,
Till thou canst dare to live with me alone.

“Difficulties bring out the power of God in the soul. * * * Thank God for difficulties. They are God’s incentives to faith. Hardship, poverty, misfortune, have pressed many a life into greatness. * * * Difficulties throw us upon God, and enable us to prove His all-sufficiency. Many people never pray, until they are face to face with difficulties.”

“I have been able to give thanks for sickness, for darkness, for the hiding of God’s face.”

“If we walk with God in any measure of uprightness of heart, the trials of faith will be greater and greater.”—*George Muller*.

“The moral discipline of bearing with evil patiently is a great deal better and more ennobling than the most vigorous assertion of one’s personal rights.”—*Harriet Beecher Stowe*.

“Every tear that falls from one’s own eyes, gives a deeper tenderness of look, of touch, of word, that shall soothe another’s woe.”

“If today we are but common iron, we will be steel tomorrow by keeping in the fire.”

“The measure of a man’s difficulties is the measure of God’s trust in him.”

Be still, sad heart, and cease repining
Behind the clouds the sun is still shining:
Thy fate is the common fate of all.
Into each heart some rain must fall,
Some days must be dark and dreary.—*Longfellow.*

“As the tree is fertilized by its own broken branches and fallen leaves, and grows out by its own decay, so is the soul of man ripened out of broken hopes and blighted affections. The law of our humanity is the common law of the universe.”

“Every man in his lifetime needs to thank his faults. Our strength grows out of our weakness. When a man is pushed, tormented, defeated, he has a chance to learn.”—*Emerson.*

“Thou art seeking the light in the dispersion of the clouds, O my soul, and all the time the light is in the clouds. It is there and nowhere else. The cloud is thy fiery chariot, thy trials, thy triumph. The best gift of divine love to thee has been thy pain.”—*George Matheson.*

“Your ideal will never hold you until it is crucified.”—*Gunsaulus.*

“Let us be thankful for the trials which deepen our affections and enlarge our sympathies. I am sure that

the days which you have most reason to thank God for have been days of trial, pain, of privation, of disappointment.”—*Washington Gladden*.

“And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh to buffet me.”—*St. Paul*.

“The cup which my Father has given me shall I not drink it?”

“Our greatest blessings come through sorrow. It required unrest and persecution to develop Luther, Calvin, Knox, the Huguenots of France, the Covenanters of Scotland, and the Dutch of Holland. The most turbulent period of English history produced Hampden, Cromwell and his ironsides, and the Puritans of England.”

“No great change takes place among men without suffering on the part of those who are its instruments. That moral agony which Luther had first suffered in his cell at Erfurth, became still more serious after the insurrection of the peasants. The birth of Christianity was effected by the cross; but He who hung upon that cross addressed these words to each of His disciples: **‘Are ye able to drink of the cup that I shall drink of, and to be baptized with the same baptism that I am baptized with?’** Never had Luther’s spirit been overwhelmed by so many fears. This anguish, these inward struggles, that had so often tortured him to groans, now wrung his soul. In the things of the spirit, as in the affairs of the world, there is no conquest without a struggle.”—*D’Aubigne*—**“History of the Reformation.”**

And judge none lost but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory, that raise
This soul to God in after-days.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

—*Adelaide A. Proctor.*

“God very often allows us to fall, in order that by that humiliation, we may learn how slow and difficult is the path towards perfection, and how greatly we need the grace and help of Christ Jesus, and how little we can do to help ourselves. Our troubles do not spring from the dust, they are employed by our Father as occasions for revealing Himself to us in mercy and grace.”

“A dark sorrow may reveal a deeper insight, and open a clearer foresight, and warm our sympathies for usefulness and helpfulness in a despairing world.”

“Francis of Assissi: ‘He preached to them about the meek and lowly Jesus, who came to earth to be despised, persecuted and put to death.’ ”

“Jesus, the world's first revolutionist. Jesus of the awful reality, the Man of sorrow and pain, the outcast, despised of the world, who had nowhere to lay His head.”—*Upton Sinclair.*

“The pit and the dungeon were the best schools at which Joseph ever graduated. When David was fleeing through the wilderness, pursued by his own son, he was being prepared to become the sweet singer of Israel. Lincoln’s sorrows and martyrdom, made him America’s greatest, best beloved president.”

“The sweet ravishments of divine love give gladness of heart; but it is tribulation that, under God, brings firmness of spirit.”

As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own,
For on the summit we bleed alone.

—*Ella Wheeler Wilcox.*

“A great sorrow at one stroke purchases redemption from all petty troubles; it sinks all trivial annoyances into nothingness and grants the man life-long freedom from all petty corroding cares. His feelings have been sounded to their depths—the plummet has touched bottom. Fate has done her worst; she has brought him face to face with the supreme calamity, and thereafter there is nothing can inspire terror.”—*Elbert Hubbard.*

“Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill-health, or similar afflictions that come into your daily life mar you instead of mending you. See that they send you nearer to God.”

“All misfortunes, therefore, are blessed, which break in pieces our confidences—every one of them—that we may have nothing whatever to lean upon, and that thus we may consciously realize God alone—lean upon Himself immediately—that He may indeed ‘direct our paths.’ ”

“There must be a way of taking worry rightly, so that it shall do us good, not harm. Worry, rightly taken, should train to quietness, humility, patience, gentleness, sympathy.”

“The best helps to growth in grace are the ill usages, the affronts, and the losses which befall us. We should receive them with all thankfulness—One of the greatest evidences of God’s love to those that love Him is, to send them afflictions, with grace to bear them.”—*John Wesley*.

CONFLICT AND VICTORY

“No crown of victory without previous contest, and that proportionately to its brightness.”—*Edersheim*.

My spirit exults in the rugged way,
I am glad of misfortune’s stings.
Stumbling again and again, at last
In the dust I acquired my wings.

I rejoice in the barriers thrust aside—
Dear the goal that is hardest won.
With a path made clear of self-love and pride,
I welcome the race begun!

“O God, when the walls seem to close about us, when we struggle and agonize to be free, when Thou dost not cut away the barriers, is it not because, in Thine infinite wisdom, Thou dost see that we are weak and dost want us to be strong?”

“A thousand times the inspiring leader has seized the flag, and carried it bravely for a time, only to let it fall in the mire by yielding to fear, to the insidious

cynicism of the worldly wise, to the temptation to rest in some easily won victory, and leave the real battle still unfought."

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! tomorrow comes the song.

Side thou with God, and thou must win the day;
Woe to the man 'gainst whom hell fighteth not!

—*Horatius Bonar.*

"The harder the struggle to gain it, the richer is the gaining."

"Virtue is built up by hardness, but by softness is overthrown."—*Tertullian.*

"It is never too late to be what you might have been
* * * The determined and persevering need never
despair of gaining their object in this world * * * That
loss, that defeat, are chariots to carry you to the very
heights you have so longed to reach."

"The strongest and most successful characters are often tossed hither and thither on the waves of circumstances, buffeted by the winds of misfortune and strengthened by failure, before they do the special work they were sent into the world to do."

"The harder the struggle to gain it, the richer is the gaining."

“Christ’s greatest miracles were wrought within Himself.”—*Henry Ward Beecher*.

“I can say with conviction that the struggle which evil necessitates is one of the greatest blessings,—it makes us strong.”—*Helen Keller*.

“It behooves thee not to complain if thou endurest hardness; but to complain if thou dost not endure hardness.”—*Chrysostom*.

But noble souls through dust and heat
Rise from disaster and defeat
The stronger.—*Longfellow*.

“The more difficulties one has to encounter within and without, the more significant and the higher in inspiration his life will be.”—*Horace Bushnell*.

“The history of literature is a record of sublime and sorrowful struggle. Every great book has been written with the author’s blood.”

“Doing what can’t be done, is the glory of living.”
—*Gen. Armstrong*.

“You have set yourself a difficult task, but you will succeed if you will persevere; and you will find a joy in overcoming obstacles, a delight in climbing rugged paths, which you would perhaps never know, if you did not sometimes slip backward.”

“Jesus paid no attention to the injustices of His lot. No one can ever afford to think about any injustices he receives. It breeds self-pity, which quickly reduces him to a condition of worse than helpless uselessness.”

"I have felt the joy of the strong man who grasps the reins in his hands, and drives the forces that would master him. * * * Our worst foes are not belligerent circumstances, but wavering spirits. * * * I am like the philosopher whose garden was small but reached up to the stars."—*Helen Keller*.

"The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest."—*Thomas à Kempis*.

"For hard as the battle of life below is, there is glory in the strife, and glory in store for those who conquer in it."—*Goethe*.

Yet nerve thy spirit to the proof
And blench not at thy chosen lot.
The timid good may stand aloof,
The sage may frown; yet faint thou not,
Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born.

"Fight, fight, fight! Keep on fighting. * * * To dare, and again to dare, and without end to dare."—*Gen. William Booth*.

"Doing what can't be done is the glory of living. What are Christians put into the world for but to do the impossible in the strength of God?"—*Gen. S. C. Armstrong*.

"I find nothing so singular in life as this: that everything opposing appears to lose its substance the moment one actually grapples with it."

"If you do not scale the mountain, you cannot view the plain."—*Chinese Proverb*.

"The men who have counted all down the ages are the men who have not only willingly accepted, but have eagerly sought the big task, the hard struggle."

"Do not imagine that goodness is peaceful. Goodness is controversial. If you have a grand programme, you will go as sheep among wolves."—*Joseph Parker*.

"Resolved to live with all my might while I live, and as I wish I had done ten thousand ages hence."—*Jonathan Edwards*.

"The world is to be redeemed by men whose days are days of sadness, protest, and suffering, and whose hours of triumph and exaltation are few and far between. None of them have escaped those mental agonies and soul-tempests which attend open conflicts with the prince of darkness."

"Misfortune rouses the manhood in one—if he has any—and by addressing himself to retrieving his position he may not only more than recover it, but in so doing becomes a better and stronger man."

"Need and struggle are what excite and inspire us."—*William James*.

"God never makes us feel our weakness, except to lead us to seek strength from Him."—*Fenelon*.

"The writer must confess that he has never known a man or woman, and never expects to know one,

capable of perfect self-mastery, without yielding to Christ, the rightful and ennobling Master of every human soul."

"To have the serene sublimity of the God-man Christ, and consent to be crucified by a gibing world that was fated to be afterwards civilized and dominated by His teachings, what can be more glorious?"

"Remember now, and beware, that life is no idle dream, but a solemn reality, based upon eternity, and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work."—*Carlyle*.

PATIENCE AND PERSEVERANCE

The fortunate is he
Whose earnest purpose never swerves,
Whose slightest action or inaction serves,
The one great aim.

"Success is the right mental attitude. To know how to wait is the great secret of success."

"The greatest and sublimest power is often simple patience."

"There is no well doing, no godlike doing, that is not patient doing."—*Timothy Titcomb*.

Gideon—"We have here a man with nothing to aid him, but his sense of God and right, essayed a seemingly hopeless task, and accomplished it. No one else was even willing to try. A cake of barley bread, a single arm against a host. God's ways shall triumph,

and triumph in you. Hold on. God has called you to the work you are doing, and to the victory you shall win. Turn back to the task you have left with the *full assurance* that so it is, and so it must ever be."

"No ideal of goodness, no vision of truth—nothing that can permanently command and hold and transform it, is fitted for its redeeming work, until it has been condemned by the world and crucified by it."—*Gunsaulus*.

"For when the grace of God comes to a man, then he is able to do all things. And when it leaves him, then he becomes poor and weak, and seems reserved only for chastisement. At such times you must not be cast down, nor give way to depression, but be conformed to the will of God, and bear calmly whatever may come upon you for the glory of Jesus Christ; for after winter comes the summer, after night the day, after the storm the quiet calm."—*The Imitation of Christ*.

"What are hardships, contumely, slander, ridicule, persecution, toil, sickness to a soul throbbing with an overmastering purpose?"

"The truest wisdom is a resolute determination."—*Napoleon*.

"Who would attain to summits still and fair:
Must nerve himself through valleys of despair."

—*Ella Wheeler Wilcox*.

"Keep in mind, that it is only by persistent effort in the face of discouragement, that any of us ever do anything that is really worth while doing."—*Roosevelt*.

“There is nothing which delights our heavenly Father more than such faith in His goodness and love and power, as will persist in its demands, and even increase its demands, as difficulties and obstacles rise in the way.”

“Seldom is a worth-while work complete, until the worker has become so weary of it, that the glamour of workmanship is quite done away.”

“He wins, who endures the longest. Genius is great patience. The man who stops on third base to congratulate himself fails to make a home run.”

“All is not lost, when anything falls out otherwise than thou wouldst have it. When thou judgest that almost all is lost, then oftentimes it is, that thou art in the way of the greatest gain.”—*Thomas à Kempis*.

“The tendency to persevere, to persist, in spite of hindrances, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.”—*Carlyle*.

“If I am building a mountain, and stop before the last basketful of earth is placed on the summit, I have failed.”—*Confucius*.

“If it were not one defeat but one hundred, I should still pursue the same unchanging course.”—*Abraham Lincoln*.

“When other men are ready to surrender, I hold fast.”—*Garibaldi*.

“Losing more battles than you have won, go on with Washington, and succeed by the strength of your character.”

“Defeat but adds to our strength, if we keep up the fight.”

“We fall to rise, are baffled to fight better.”—*Browning*.

“I was in for it, and I resolved to do or die.”—*Cyrus Hamlin, on founding Robert College*.

“The moral fibre weakens where there is no conflict.”—*G. Campbell Morgan*.

“Nearly the whole secret of great hearts lies in this word—perseverance.”—*Victor Hugo*.

If the day looks kinder gloomy
An' your chances kinder slim,
If the situation's puzzlin'
An' prospects awful grim;
An' perplexities keep pressin'
Till all hope is nearly gone;
Just bristle up, and grit your teeth
An' keep on keepin' on.

—*James Whitcomb Riley*.

FORGIVENESS

“Nothing will make us so charitable and tender to the faults of others as by self examination to thoroughly know our own.”—*Fenelon*.

“There is a beautiful precept, which he who has received an injury, or thinks he has, would, for his own sake, do well to follow, ‘Excuse half, and forgive the rest.’”—*Anon*.

“Hath anyone wronged thee? Be bravely revenged. Slight it, and the work’s begun. Forgive it, and ’tis finished.”—*Frances Willard*.

“Never does the human soul appear so strong, as when it foregoes revenge, and dares to forgive an injury.”

“Behold the affronts and indignities which this world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything and pardons nothing, and, above all, the devilish determination in resenting injuries.”—*Quesnel*.

“The coming man will find that indulgence in retaliation for real or fancied injury, indulgence in hatred or revenge, will only rob him of power and mar his own achievement. He will no more indulge in a cruel, envious, jealous thought toward another, than he would put his hand into the flames.

“**‘Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.’** This is as scientific as the laws of chemistry or mathematics.”

“It’s no use asking God to forgive you, unless you have forgiven all your enemies—every one. You will be forgiven in the same measure as you forgive.”—*Evan Roberts*.

“Every man should keep a fair sized cemetery in which to bury the faults of his friends.”—*Beecher*.

“When I am kind to others—then I know myself forgiven.”

“He who cannot forgive others breaks the bridge over which himself must pass.”

“Forgiveness is the work of a long life to learn. This was at the close of Joseph’s life. Years, experience, trial, had softened Joseph’s soul.”

“He rebukes without rejecting—he rebukes in order not to reject.”

“In the very depths of yourself, dig a grave. Let it be like some forgotten spot to which no path leads: and there in the eternal silence bury the wrongs you have suffered.”—*Charles Wagner*.

“A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.”—*Hannah Moore*.

“A more glorious victory cannot be gained over another than this,—that when the injury began on his part, the kindness should begin on ours.”—*Tillotson*.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.—*Richard Watson Gilder*.

“The remedy for injuries is not to remember them.”

“Mildness governs more than anger.”

"Our enemies become unconsciously our best friends, when their slanders deepen in us heavenlier graces. Let them do their worst, they only give us the God-like victory of forgiving them."—*Robertson*.

"It was a love which faults, desertion, denial, unfaithfulness could not chill, even though they wrung his heart. * * * Nothing is more surprising than that unshaken, I had well nigh said *obstinate*, trust with which He clung to His hopes of our nature, and believed in the face of demonstration.

"Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness."—*F. W. Robertson*.

"SAVED BY GRACE"

"Jesus says, constantly, '**Neither do I condemn thee; go, sin no more.**' * * * Christ does not ask of you to brood over your sin, but to overcome it. To think much about disease, is to produce disease. There is nothing so morally debilitating as the habit of calling up before the imagination the lurid phantoms of past sin."—*Rev. W. J. Dawson*.

"We think that the passage of time is the only thing which will blot out the burdening memory of a disastrous sin. But there is an infinitely better, surer, shorter way—namely, Christ's presence. 'I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins.' Let us claim by faith, the immediate joy of the forgetfulness of our Lord."

"You must likewise have the grace to forget your transgressions. Let them have dominion over you no

more. Let not your memory be served to hold you in bondage to any and all of your past sins."

"Sins that have been forgiven on earth, will never be recalled in heaven. Since God has cast them 'behind His back,' He will never see them."

"Will not a changed heart make the worst consequences of our own misdoing minister to our eternal welfare?"

"There is no limit to God's forgiveness except that which you put there by your unbelief."

"God's prophecies of evil are all conditional. They are sent on purpose that they may not be fulfilled."

"After every wandering, there must come the patient retracing of the steps, after every fall, the picking oneself up, and going on again. There is no other way. The patience of Christ is the only limit, and that is limitless for those who keep on."

"One who feels his sin and does not hold to the word of forgiveness through Christ, is lost. For example, I feel my sin and the devil around my neck, but shall I argue from my feeling? Then I would despair. If I would be helped, I must say, I feel, indeed, God's wrath, devils, death, and hell, but the Word says otherwise, that I have a gracious God."—*Martin Luther*.

"God is said to fling our sins far out into the sea where none may dredge them up. He does not 'remember' our sins. He is not one who 'forgives but does not forget.' The old father, running (the only place in Scripture where God is represented as 'running'), falling on his son's neck, and '**kissing him**'

much,' represents Jesus's conception of the heartiness of God's forgiveness."—*E. I. Bosworth.*

"Forget the sins that lie behind. If you fail anywhere, don't be discouraged, don't give up, don't brood over the sin. Confess it instantly. 'If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.' Believe the sin is forgiven; forget it, press on. Satan beguiles many a poor soul here. He keeps us brooding over our failures and sins. He even makes us think this is humility, as if it were humility to doubt God's word and make Him a liar by not believing the sin is forgiven and put away, when He says it is."—*R. A. Torrey.*

"He retaineth not his anger forever, for He *delighteth in mercy!*"

"If you do not believe your sins are forgiven, you make God a liar, and you put more confidence in your own vain thoughts, than in God and His word."

"Satan would magnify the evil result and effect of sin. God would lessen and efface it."

"For out of the dust of misery and sin, He lifts the lowly up, and makes him new, so that in a life hereafter, he shall shine with a glory that is of God's creating, and not of man's."—*Howard Pyle.*

"*His faults forgiven, fostered depth of love.*" He loveth much, to whom much is forgiven, and where sin has abounded, grace may much more abound—yea, unto infinity!

"Where sin abounded, grace did abound more exceedingly."—*Jerry McAuley.*

"It is no cause for discouragement if you have been a great sinner. The deeper the water, the larger the pearl. From the greatest depths God sometimes takes His brightest jewels."—*Chapman*.

"This is the true and holy Gospel, and the declaration of me, Doctor Luther, according to the teaching of the Holy Ghost—There is no one who has died for our sins, if not Jesus Christ, the Son of God. I say it once again, should all the world and all the devils tear each other to pieces and burst with rage, that it is not the less true. And if it is He alone that taketh away our sins, it cannot be ourselves and our own works. But good works follow redemption, as the fruit grows on the tree."—*Luther*.

"You can recover your lost sovereignty; you can be a king again, with self reverence and self control. * * * I have seen Him take that man who had lost the engine power of resolution, and the rudder of conscience, whose fires were burnt out and whose will was broken, tossed about on the wide wastes. I say I have seen that man get new fire, a new engine, new enthusiasm, a new rudder, a restored conscience."—*Rev. J. H. Jowett*.

"Lord, if thou sufferest my resolves and hopes to be carried away by temptations and the force of my corruptions, grant that this blessed calamity may drive me to depend wholly on Thy grace which cannot fail me."—*Spurgeon*.

"Whilst upheld by the hand of Omnipotence, no storm of Hell will be able to overthrow us. Hallelujah! Just now my heart is overwhelmed with joy and gratitude to God for allowing me to see and feel my weakness and inability. Oh, there is no joy like that of feeling our unworthiness, at the same time

sweetly reposing in childlike confidence upon God's sufficiency."—*Salvation Army Soldier*.

"Ten thousand deliberate, wilful failures in the life of the Christian come no nearer to exhausting God's infinite mercy, than does one such failure; infinity is not measured by numbers—If you have failed so many times that it now seems utterly hopeless for you to hope for complete restoration, Satan is lying to you. * * * You belong in your Father's home. Do not grieve Him still more by refusing the love that is eager to restore you this moment. He will call the past as though it had never been."—*The Sunday School Times*, Sept. 5, 1914.

"Every Christian who truly repents of his sins, enjoys an entire remission both of the penalty and of the guilt. * * * It is a great error to pretend of oneself to make satisfaction for our sins to God's righteousness; God pardons them gratuitously by His inestimable grace.

"If our labors and afflictions could give peace to the conscience, why should Christ have died?"

"There is only one thing to do with bitter experiences, blunders, unfortunate mistakes, or with memories that worry us, and which kill our efficiency, and that is to forget them, bury them. 'I will remember them no more,' 'I will cast them into the depths of the sea,' says God."

"As far as the east is from the west, so far hath He removed our transgressions from us."—*Psalms* 103.

Only a sinner, saved by grace,
Only a sinner, saved by grace,
To God give the glory, and go tell the story,
I'm only a sinner, saved by grace.

HOLINESS

“Sanctification is the separation of the soul from sin, and the devotion of the whole being to the will and service of God.”—*William Booth*.

“The great doctrine of the Book, the doctrine toward which all other doctrines lead, and in which they all center, is the doctrine of holiness. That God wills, provides for, and demands our entire sanctification from all sin, no candid Bible reader will deny.”

“‘I declare unto you, in the presence of God, the Holy Trinity, I am now dead indeed unto sin and alive unto God, through Jesus Christ, who is my indwelling holiness, my all in all.’ That open confession of sanctification, was the beginning both of Fletcher’s permanence in holiness, and of the days of his wondrous power.”

“Sanctification,” most blessed doctrine of holiness, can become an idol of the soul, and a cause and source of pride, self-exaltation and self-glorification above others who may have it not, in the spirit of him who thanked God that he was not as other men are. We must beware of exalting “anything” above the one supreme God of all, not even a holy and blessed Scriptural doctrine. Following Him humbly, “imitating” Him as dear children of His own, and loving earnestly and humbly His other children, remember-

ing continually in our own souls, the pit out of which we were dug, giving the glory always reverently, with contrite hearts and minds, unto Him who has saved us by His own infinite grace. Worshipping Him, loving Him, obeying Him.

“The clean heart must continue contrite, if it is not to cease to be clean.”—*Alexander McLaren*.

“If we would sin no more, we must pray for a daily baptism of the Holy Ghost.”

“Christ is one who is Himself without sin, who is morally perfect, and who ascribes this perfection, not to himself, but to the life of God flowing perpetually into Him.”

“The mind itself may be deeply distressed, may be exceedingly sorrowful, may be perplexed and pressed down with heaviness and anguish even to agony, while the heart cleaves to God by perfect love, and the will is wholly resigned to Him. Was it not so with the Son of God? Does any child of man endure the distress, the anguish, the agony which he sustained? And yet He knew no sin.”—*John Wesley*, *Christian Perfection*.

“Elijah has to go, but God is getting Elisha ready to take his place. George Fox is called away, but John Wesley takes up the same cry which died away on the Quaker’s whitening lips. The Methodist Church began to lose power, and the Salvation Army sprang to the front after sinners. A cold, stiff ecclesiasticism creeps like death toward the heart of the Church and God sweeps the holiness movement around the world.”

"God's ideal for His Church is that both as individuals and as a whole, it be without spot or wrinkle or any such thing, a pure bride fit for the spotless Lamb, and therefore strong enough to cope with any evil. As a Church * * * we have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived, * * * nor consistently lived by greater numbers than now. God waits through the centuries to show what He can do with perfectly and completely consecrated men * * * '—Bishop's address, Methodist Episcopal Church, 1896.

"Will you believe and cross the Jordan and enter your Canaan of 'Holiness and Power' right now? Or will you turn back into the sad wilderness of your own worthless works, doings, and strivings, and resolutions, and covenants, and vows, and repentings, and confessions, and tears in endless repetition? * * * Will you wear out your life in that wilderness and die there, when a Canaan of rest invites you, and the Holy Spirit like a second Joshua, is waiting to lead you in?" —"Holiness and Power," *Hill*.

"THE HOLY SPIRIT"

"The most precious promises, the most awful warnings of God's Word, are powerless, valueless, without the understanding mind, the appreciative heart, the soul sensitive, quick and alive to impressions and ideas. This, the Holy Spirit can render."

"Charles Spurgeon, it is said, thanked God to his dying day that he never went to college, because

had he availed himself of those advantages, he might, like so many other ministers, have trusted to his intellectual equipment, rather than to the Holy Spirit for his success."

"Dear brothers, did it never occur to you that even the holy Jesus was not prepared to preach until He was baptized with the Spirit? He began His first sermon by saying: **'The Spirit of the Lord is upon me.'** "

"When will the church of God learn that the Holy Spirit is the only source of her power?"

"When a man gives up all, he must look up at the Lord Jesus to whom the Father has given the Holy Spirit, claim the promise, and believe that he receives it. * * * Where a heart is filled with the Holy Spirit, there the access and abiding in God's presence is no longer an effort, but the natural, spontaneous breathing of the Spirit."

"If every one of us was illuminated by the Spirit of God, how we could light up the churches."

"A German theologian used to bow his head and simply pray, 'O God, give me Thy Spirit.' "

"To him that overcometh will I grant to sit with me in my throne." If we would realize the promise, we must overcome. If we would overcome, we must be filled with the Spirit.

"Christ is still 'able to open the book,' that His Gospel will still solve the problems of human destiny."

"Paul was not mocking us when he wrote, 'Be ye filled with the Spirit.' "

"When the Holy Spirit fills the heart in His glorious fullness, the suggestions of temptation are instantly quenched, as sparks in the ocean wave. If, however, He is grieved or resisted or quenched, so that His power and presence are restrained, there is no deliverance for the spirit, however bitter its remorse, or eager its resort to fastings, mortifications, and regrets. The law of the Spirit of life, which is in Christ Jesus, can alone make us free from the law of sin and death."—*F. B. Meyer*.

"Ye shall receive power when the Holy Ghost is come upon you."

" 'His word was with Power.' This was the result of that unction of the Holy One, without which even the most solemn truths fall on the ear without effect. He was filled with the Spirit without measure. Therefore the truth possessed Him. It burned and swelled in His own bosom, and He spoke it forth from heart to heart. He had the Spirit not only in such degree as to fill Himself, but so as to be able to impart it to others. It overflowed with His words and seized the souls of His hearers, filling with enthusiasm the mind and the heart."—*James Stalker*.

"Had no Pentecost followed the ascension, the story of Calvary and the resurrection would probably have long since been forgotten, or at best, would have only found a place among the mysterious records of a remote era in which later generations could have felt little interest."—*Thoburn*.

"The organizations and machinery necessary for the immediate and world-wide forward movement to

victory and conquest of this world for Christ are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God. * * * Can any influence in this day penetrate the heart, burn its dross, melt its prejudice, consume its sin, refine its character, save the touch of fire that fell on Pentecost?"—*B. Fay Mills*.

"The absolute necessity of the immediate influence of the Holy Ghost to impart point, power, efficiency and success."

"My heart assures me and reassures me that Jesus is divine. The Sermon on the Mount could not have been a human production."—*Daniel Webster*.

"Even more wonderful than that great sermon of Jesus, are the passages in the 13th, 14th, 15th, 16th and 17th chapters of John. Surely, no human could have conceived of such words and such teaching:—**'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. I love the Father, and as the Father gave me commandment, even so I do.** * * * "

"We are in the habit of attributing the wisdom and grace of His words, His supernatural knowledge of even the thoughts of men, as well as the miracles which He performed, to His divine nature. But in the Gospels they are constantly attributed to the Holy Ghost."—*James Stalker*.

"*But ye shall receive power, when the Holy Ghost is come upon you.*"—*Jesus*.

"'Be filled with the Spirit.' The Pentecostal fullness, the enduement of power, the baptism of fire, are

all within our reach. Let us be inspired with a holy ambition to get all that our God is willing and eager to bestow."

"God calls us to walk in the Spirit at all times. The Spirit of God becomes the very life of our life. He comes into my very being, and just as my thinking and willing and feeling is my very nature, Jesus becomes my very life and being.

"The Spirit who came out from the Father and the Son, brings and reveals them to me. And the three persons in the one Godhead, come into my heart to dwell in the Holy Spirit of God.

"The Holy Spirit is ready to breathe within me the very mind and disposition of Christ. Christ was always listening to the voice of God. I must give up having any will of my own: Is it not a privilege to have the blessed God lead and guide me all along, in everything?"—*Murray*.

"His Father's Spirit is the secret of His patient love for His disciples, which even the treachery of Judas Iscariot cannot exhaust."

"The Saviour would teach us that if there is one thing on earth we can be sure of, it is this, that the Father desires to have us filled with His Spirit; that He delights to give us His Spirit."

"If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

"The highest power known to man can be found at the feet of the risen Son of God, whose divine prerogative it is to baptize with the Holy Spirit.—*Thoburn*.

HIS COMING AGAIN

“Civilization, instead of giving promise of a millennium, is the most serious obstacle in its way. Culture, in its self-content, rejects the Christ more quickly than heathenism in its misery.

“The world’s hope is in the return of Christ to take the world’s throne to rule in righteousness.”

“Most people think that Christ will come here in the fleshly form and organize the people into a kingdom and be their king. This idea is positively denied by Christ Himself, as He tells us that His kingdom is not like the kingdoms of this world—His kingdom is in the hearts of men—and in this spiritual way He will rule over the entire earth.”—General Zion Movement—Pentecostal.

“What Christianity had previously sought in an earthly sepulchre of stone, a simple German monk found in that deeper sepulchre of the spirit, where all that is merely sensuous and external, either lies dead, or is transfigured. The true Christ, the true God, the true man also, is spiritual; Christ is truly and fully present only to the believing spirit, through this channel, God in Christ becomes the bread of the world.”

“No longer were types and emblems, visions and voices, angels and prophets, the means of communication between God and man. ‘The Word was made flesh, and dwelt among us.’ God is with us still. Christ’s personal presence may be enjoyed by all His people. It is not merely that we have His words to read, His portrait to study, His example to guide

us—we have Himself—Christ has come to us in the person of His Spirit, and He abides with us forever.”

“The world needs to know Jesus as a real person, one who walks the earth and is a daily lover of men; that is the main purpose of this story, to bring back to the thought of the modern world the living personality of the living Christ.”—*Charles M. Sheldon*, “Jesus is Here.”

“Keep the whole being in a receptive attitude toward the bestowing Christ. The holy and ever blessed and adorable Spirit would be well content to be quite out of our consciousness, if only that consciousness were filled with Christ.”

“If we could have a visible Christ, as the disciples had, we should lose the exercise of the highest, finest faculty that man possesses, faith in the Invisible.”—*John F. Cowan*.

“Oh, it is ours to claim the beatitude of the unseeing believer today: **Blessed are they that have not seen, and yet have believed!** It is the Lord Himself who says it. By faith, our blessedness may transcend the blessedness of those who beheld Him through eyes of flesh.”

“The best religious thought of our age seems to be converging upon Christianity as the religion of the Spirit. The infallibilities are gone—the infallible Church, as well as the infallible Book * * * But I have not the slightest fear that the light kindled in Gallilee will ever be put out. The Spirit of Christ, the same yesterday, today, and forever, is **‘with us all the days, even to the end of the world,’**—*Dean Inge*, “The Future of Christianity.”

“Rome is a synonym of power that is gone, Jerusalem, a name for glory that is departed. Everywhere Palestine speaks of a greatness that was and is not, while the great Heart of the world gives itself and its most sublime art, its most inspired literature, its most applauded eloquence, its divinest music, to do honor to Him who was scoffingly hailed and utterly denied as King of the Jews.”

“Jesus is now a thousand times more living, a thousand times more loved, than He was during His short passage through life. He still presides, day by day, over the destinies of the world.”—*Ernest Renan*.

“And He led them out until they were over against Bethany: and He lifted up His hands and blessed them. And it came to pass, *while He blessed them*, He parted from them, and was carried up into heaven,

“And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? *This same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.*”—Acts 1:10, 11.

“Which is better, to be caught up outwardly, in the air, or to meet Christ up inwardly into communion with His Spirit? There is nothing local or material about Christ’s coming. Since Christ is spirit, His only possible coming is a spiritual coming. Looking at the outward Christ with the outward eye is not seeing Him. We do not see Him till we look at him inwardly, with the eye of the soul.

“If we look for Christ coming in the sky, sitting on the clouds, surrounded with visible angles, blowing an audible trumpet, we shall not see the real Christ

who is here at our side in the streets of Boston. Did not Paul say that he did not wish to know Christ after the flesh? His coming, if it is to bless us, must be wholly spiritual.

“The greatest clamor in the air is not as glorious as the still soft voice in the heart, which awakens penitence and hope.

“The church is never to be ‘gazing up into heaven.’ The angels asked the disciples the warning question ‘Why stand ye gazing up into heaven?’ They assured them the Lord was coming back, and coming back in the same manner in which He had gone away; that is, unobserved by the world and into their midst.”—*I. M. Haldemane.*

“It is often, if not indeed, generally, assumed, that when Christ had finished His visible work on earth, He withdrew from the scene, while God the Father poured out His Spirit upon the disciples, and inaugurated the great work for which Christ had come to prepare the way. Such, however, is not the exact teaching of Scripture. Jesus Himself was the Lord of Pentecost. The work of that wonderful morning was His work, and formed a most important part of that task which He came to earth to accomplish. He had expressly promised that He would send the Spirit to them, and when Peter stood up to explain the astonishing phenomenon which had taken place to his Jewish hearers, he distinctly told them that Jesus, who had been exalted to a seat at the right hand of God, had shed forth that which they saw and heard. * * *

“The present is sometimes called the dispensation of the Holy Spirit; but this title can hardly be applied to our era. Ours is the Christian dispensation, and Christ is still our Lord and King. When

the Spirit was promised, it was expressly stated that He would not speak by His own authority. * * * Jesus spoke of the Spirit as '**another Paraclete**,'—one like Himself, one who is to take up His work and make it universal. * * * The present office of this 'other' Paraclete on earth, is to do the work of the world's Saviour, and hence the present is, and must continue to be, the dispensation of grace and truth in Jesus Christ.'—*James M. Thoburn*.

“And as He sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the age? And Jesus answered and said unto them, **Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray.** * * * **And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.** * * *

“Then if any man shall say unto you, **Lo, here is Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man. Wheresoever the carcase is, there will the eagles be gathered together.**

“But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not

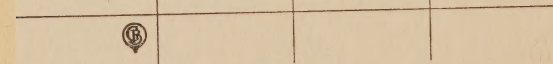
give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall the sign of the Son of Man appear in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory.''

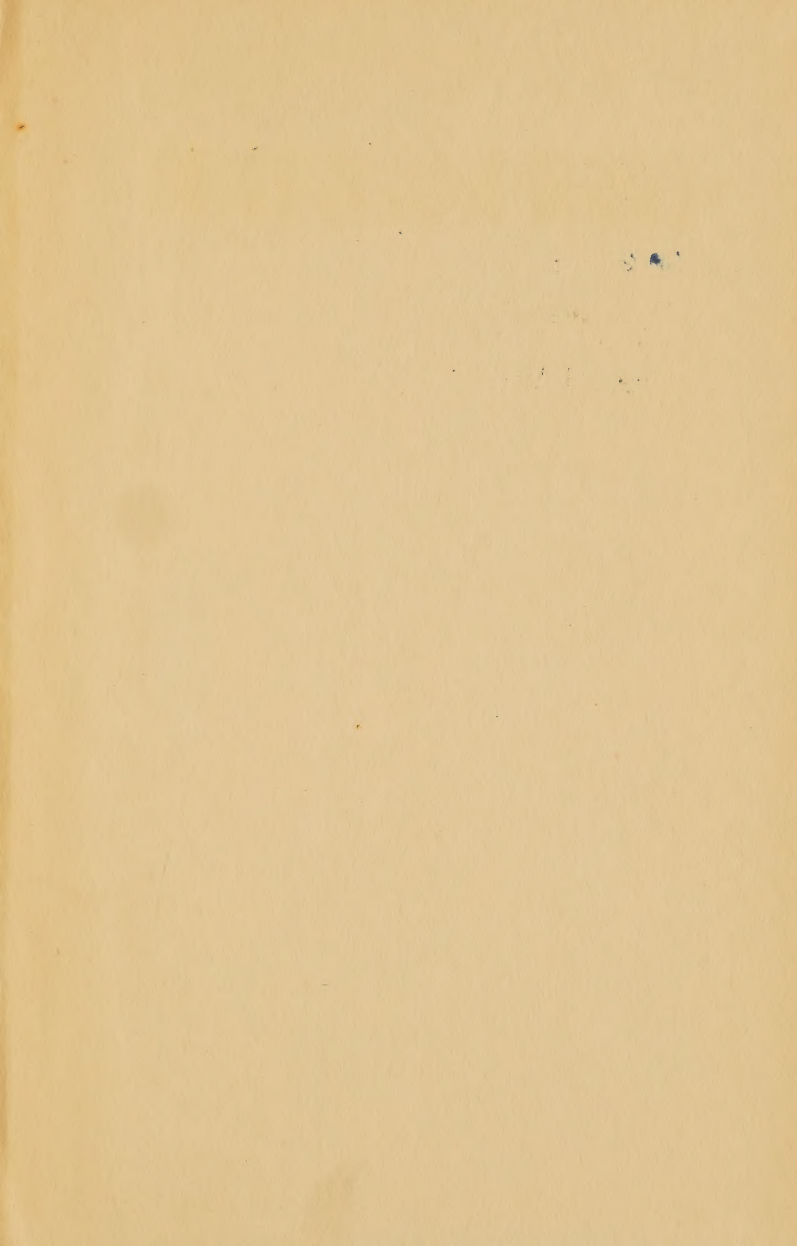
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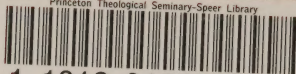
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